THE

SCOTS MAGAZINE;

OR

GENERAL REPOSITORY

OF

LITERATURE, HISTORY, AND POLITICS,

FOR THE YEAR M.DCCCIII.

Ne quid falsi dicere audeat, ne quid veri non audeat.

VOL. LXV.

OR VOL. SECOND OF THE THIRD SERIES.

EDINBURGH:

PRINTED BY ALEX. CHAPMAN AND CO.

AND SOLD BY ARCHIBALD CONSTABLE, EDINBURGH;
T. N. LONGMAN AND O. REES, LONDON; BRASH AND REID
GLASGOW; ANGUS AND SON, ABERDEEN;
AND YOUNG, INVERNESS.

1803.

THE SCOTS MAGAZINE,

For JANUARY 1803.

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EDINBURGH:
Printed by ALEX. CHAPMAN, & Co. *Forreſter's Wynd,*
FOR THE PROPRIETORS:
And Sold by ARCHIBALD CONSTABLE, High Street, Edinburgh.
And to be had of the Principal Bookſellers in the United Kingdom.

TO CORRESPONDENTS.

The paper on Algebraical Poriſms hath been unavoidably poſtponed.

The Letter from Satan hath been received, and will appear in our next. This is a writer of whom we are very ſuſpicious, but we conſider it as a piece of juſtice to allow him to ſtate what he has to ſay in his own vindication.

The communication on Celtic Etymology will find a place.

We have received the Remarks upon Subjects relating to Natural Hiſtory and Phyſiology. They are exactly ſuitable to the nature of our Miſcellany, and diſcover extenſive knowledge and accurate obſervation.

We are obliged to our Correſpondent, who has favoured us with "The correction of a miſtake, in Dr Ranken's Hiſtory of France." Hiſtory is the proper vehicle of truth, and whatever tends to preſerve its purity muſt be highly intereſting and important.

The Verſes on Roſlin Caſtle, tho' they contain ſome good lines, in general appear to have little of the poetic ſpirit.

We have received the beautiful verſes entitled "The Houſe Heating." They will appear in our next.

The Pretender's Addreſs to his Army is under conſideration.

We beg leave to inform our Correſpondents, that the author of the paper noticed in our laſt, on the Natural Hiſtory of the Salmon, has withdrawn his communication for the preſent.

THE

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MEMOIRS

OF THE LIFE OF

ARCHIBALD CAMPBELL,

MARQUIS OF ARGYLE.

THE character of Archibald, Marquis of Argyle, hath been repreſented by hiſtorians in very different lights. By ſome he hath been viewed as a rebel, a hypocrite, or a fanatic; while others have conſidered him as a martyr to Chriſtianity. Far from pretending to give a full detail of the actions of this eminent man, which were intimately connected with the hiſtory of theſe kingdoms, I ſhall ſtate only thoſe facts in his life, which, when connected with the circumſtances of the times, may afford a juſt view of his real character.

THE family of Argyle is of very great antiquity in Scotland. Its origin, indeed, is ſo remote, that it is involved in impenetrable obſcurity. From the traditionary genealogies of the bards, who, in this, as well as in other countries, commemorated in ſong the birth and exploits of the antient heroes, we learn that this family were lords of Lochow, in Argyleſhire, in the reign of Fergus II. who, in the beginning of the fifth century, was the reſtorer of the Scottiſh monarchy. Theſe lords of Lochow are ſaid to have been highly renowned for their conduct and valour. Sir Duncan Campbell, a deſcendant of the family, for his eminent ſervices, in effecting the reſtoration of James I. who had been for many years a priſoner in England, and for his faithful attachment to his ſucceſſor James II. had the title of Lord conferred upon him, in the year 1445*. He was the firſt who took upon him the title of Argyle, though he likewiſe retained his antient title of Lochow. Sir Colin Campbell of Glenurchie, the third of his three ſons, was the founder of the family of Braidalbane. Lord Duncan was ſucceeded by his grandſon Colin, who obtained the title of Earl of Argyle, in the year 1457 †. He married Lady Iſabel Stewart, one of the daughters and co-heireſſes of John Lord Lorn; upon which he took upon himſelf the title and arms of that family. Archibald, the fourth earl of Argyle, warmly oppoſed the intended marriage betwixt the young Queen Mary and Edward VI. of England: and, in the war with England, he greatly diſtinguiſhed himſelf, at the battle of Pinkey, and at the ſiege of Haddington ‡. He was the firſt of his family who embraced the Proteſtant religion, and continued, till his death, firmly attached to its intereſts §. His ſucceſſor, dying without

* Douglas's Peerage.
† Ibid
‡ Abercrombie's Hiſt. of the Campaigns
§ Crawford's Peerage.

iſſue, in the year 1575, was ſucceeded by Sir Colin Campbell of Glenurchie, who was Lord High-chancellor of Scotland, from the year 1579 to his death, which happened in the year 1584. His eldeſt ſon Archibald was no leſs diſtinguiſhed for his bravery than for his attachment to his ſovereign, whoſe forces he commanded, againſt the Earls of Huntley and Errol, at the battle of Glenlivet, in the year 1594. He afterwards obtained a grant of the country of Kintyre, for his faithful ſervices in ſuppreſſing an inſurrection of the M'Gregors, in 1603, and a more formidable one by the M'Donalds, in 1614. He was twice married: firſt to Anne, daughter and heir of William Earl of Morton. His ſecond wife was daughter of Sir William Cornwallis of Brome, by whom he had a ſon, who was firſt created Lord Kintyre, by James VI. in 1622, and dignified by Charles I. with the title of Earl of Irvine in 1642. Of his firſt wife he had four daughters and one ſon, Archibald, whom we have choſen as the ſubject of the following memoir *.

Archibald Campbell, Earl and Marquis of Argyle, was born in the year 1598, with the title of Lord Lorn, which belonged to the heirs apparent of his family. He was educated in the profeſſion of the Proteſtant religion, according to the ſtricteſt rules of the church of Scotland, as it was eſtabliſhed at the Reformation, and was ſo firmly attached to it, that he maintained, as long as he lived, the principles with which his tender mind had been imbued.

Few periods in the hiſtory of Scotland have been more critical than that at which he appeared. The doctrines of the reformation had lately been introduced; and every thing that bore the ſmalleſt reſemblance to the church of Rome, was looked upon with abhorrence by the great maſs of the people. Not only were the Popiſh Lords purſued with inflexible reſentment, Prelacy was viewed only as a modification of that church, which had ſo long tyranniſed over the civil and religious liberties of the nations of Europe.

Men have always been apt to run from one extreme to another, and to overſhoot the boundary where their progreſs ſhould have terminated.—Thus it happened about the end of the 16th century. From a dread of the abſurd and ſuperſtitious doctrines by which the Papal See impoſed on the credulity of mankind, the reformers wiſhed at once to deſtroy every veſtige of idolatry, and to remove from their ſight whatever bore the leaſt reſemblance to their antient worſhip. They contracted ſuch a deep rooted averſion to Epiſcopal government, that neither the ſoothing arts of the court, nor the dread of perſecution, were able to make them relinquiſh it. King James, on the other hand, firmly attached to Prelacy, did every thing in his power to eſtabliſh, in his own country, that form of eccleſiaſtical government and diſcipline, which he conſidered as the pillar that ſupported the ſtability of his throne.

Beſides, neither the prerogative of the king nor the liberties of the ſubject were ſo fully examined, or ſo accurately fixed, as they have been in modern times. The progreſs of letters had already opened the eyes of men to a clearer perception of their juſt rights and privileges, than they had hitherto poſſeſſed; but experience had not yet taught them that moderation which is the ſecurity and happineſs of a well regulated government. The ſovereign, unwilling to relinquiſh any part of that power which his anceſtors had enjoyed, had to ſtruggle with the violence of popular fury, and ſtem the torrent of innovation and diſorder. Hence, from the keen oppoſition maintained betwixt thoſe who favoured the meaſures of the court, and thoſe who favoured the meaſures of the people, originated thoſe troubles and

* Crawford's Peerage.

and commotions which agitated theſe kingdoms, in a greater or leſs degree, from the period of the Reformation to the revolution in 1688.

Such was the ſituation of things when Argyle was born, a ſituation peculiarly fitted for nouriſhing that caution for which he was diſtinguiſhed through the whole progreſs of his life. His Lordſhip had very early engaged in the ſervice of his country. He accompanied his father in his expedition againſt the Macdonalds in the weſt, when he was only ſixteen years of age, and conducted himſelf in ſuch a manner as to merit the favour and approbation of his Sovereign. From this time, we find little mention made of him till the year 1626, when he was raiſed to the office of a privy counciſſor, on account of "his great learning, ſingular judgment, and other endowments *." This promotion was the more honourable, as his father was ſtill alive, and he himſelf conſequently not a lord of parliament †. Ambition ſeems not to have been a leading feature in the character of Argyle, ſince, inſtead of graſping at power or preferment, in the attainment of which his high rank might have afforded him the moſt flattering hopes of ſucceſs, in the year 1628, he reſigned the office of juſticiary of all Scotland, which had continued in his family from the time of Colin Earl of Argyle, who flouriſhed in the reign of James V. He ſtill reſerved to himſelf, and his heirs, however, the juſticiary of Argyle, and of the weſtern iſles, which was afterwards ratified by an act of parliament.

On the death of James VI. in the year 1625, Charles I. had aſcended the throne of his father, and found his ſubjects ſubmiſſive to his government. He began his reign in as favourable circumſtances as he could reaſonably expect. While the people entertained the moſt favourable expectations from his adminiſtration, their quarrels were, for a time, ſuſpended, and the nation enjoyed a conſiderable degree of tranquillity. In this ſtate of affairs, he reſolved to make a journey to the north, and to be inaugurated in his native country. He arrived in Scotland on the 12th of Auguſt 1633, and was received at Edinburgh with all the expreſſions of the moſt profound reſpect, and joyful congratulation. After three days of public rejoicings, he was crowned, in the abbey church, by the celebrated Dr Spottiſwood, archbiſhop of St Andrews; upon which occaſion, Dr Lindſay, biſhop of Brechin, preached a ſermon upon theſe words, "And all the people ſaid, God ſave King Solomon."

At this time, Lord Lorn ſtood high in his Majeſty's eſteem, of which there cannot be a ſtronger proof than the deciſion given in his favour, in the quarrel that had lately ariſen betwixt him and his father. The origin of the quarrel we have not been able to learn; the fact itſelf, however, reſts on the authority of Clarendon, a cotemporary hiſtorian *.

* Crawford's Peerage.
† Biographia Brit.

* The truth of this fact is doubted by the author of the life of Argyle, in the Biographia Britannica; but, on the ſuppoſition of its truth, he endeavours to account for it in the following manner. "It is neceſſary to obſerve, that the old Earl of Argyle had been the beſt part of his life a very warm and zealous Proteſtant, had fought againſt the Huntley family, and afterwards againſt the Macdonalds, partly on account of religion: yet, drawn aſide by his Engliſh lady, who was a Papiſt herſelf, and deſcended of a rebellious family, he went abroad into the Spaniſh ſervice, commanded their troops in the low countries, and was even ſuſpected of carrying on ſome correſpondence with the Macdonalds, whom he had diſpoſſeſſed of their lands for treaſon, and had received ſome grants of them from the crown. By this means, he totally loſt King James's favour, who, as Archbiſhop Spottiſwood ſays, could not endure an apoſtate Papiſt, and was publicly denounced a rebel. It might very well happen, that when this old lord returned home, which he did after an abſence of ten years, he might be very angry with his ſon, and yet that ſon be in no great fault, unleſs adhering to the Pro-

The Earl was ſo incenſed at his ſon, that he wiſhed to diſpoſe of his fortunes in ſuch a manner, that, after his death, the ſon ſhould enjoy little more than the bare honours of his family. By the interpoſition of the king, however, the old man was compelled to leave to his ſon all his eſtate, reſerving to himſelf a ſufficient proviſion for ſupporting him according to his rank†. Had his Lordſhip, at this time, been ſuſpected of infidelity, or diſaffection to the government, there is every reaſon to believe, that, in the preſent inſtance, a very different deciſion would have been given by his Majeſty.

But while Argyle continued faithful to his ſovereign, and enjoyed a proportional ſhare of his favour, he was not forgetful of what he owed to his country. Unlike thoſe ſycophants of a court, who flatter but to deſtroy, and who can ſubmit to almoſt any compliances that they think will promote their own private views, he ſtedfaſtly oppoſed thoſe innovations which the overbearing and intolerant Laud wiſhed to introduce into the church of Scotland. He had early imbibed the principles of the reformers, and he ſtill continued to cheriſh them, amidſt all the changes of his external condition. But they were regulated by wiſdom, and by a deſire of preſerving the public tranquillity. When, in the year 1637, the people were flocking to Edinburgh in great numbers, in order to petition for a redreſs of their grievances, he endeavoured to check their fury, and preſerve them within the bounds of dutiful ſubmiſſion. In conjunction with the Treaſurer, and the Earl of Lauderdale, he wrote to the nobles, at that time aſſembled, endeavouring to perſuade them, that their frequent and numerous meetings were informal, diſorderly, and illegal. Soon after, Lord Lorn, along with the Earl of Southeſk, were choſen by the Privy Council as the moſt fit perſons for treating with the commiſſioners appointed by the ſtates, about a petition which they preſented for a redreſs of grievances ‡. But matters were now ripening for an event which, for a conſiderable time, convulſed and divided the nation. A covenant was contrived, as the only meaſure which could ſave the people from ſpiritual tyranny.

That this tranſaction may be more clearly underſtood, it may be proper to ſtate briefly its nature and deſign.

The firſt national covenant of Scotland was ſubſcribed at Edinburgh on the 28th of January 1581, on account of the dangers apprehended from Popery. In it all the corruptions of the church of Rome, both reſpecting doctrine and outward rites, were ſolemnly abjured. All ranks of men were enjoined, by a royal mandate, to ſubſcribe it, and the injunction was ſanctioned by an act of the general aſſembly. Although the young king complied in this inſtance with the deſires of the nation, yet, as he grew up, he became more and more deſirous of curbing that bold and innovating ſpirit, which the progreſs of the Reformation had diffuſed among his ſubjects. He was afraid of the conſequences to which it might lead, and was anxious that it ſhould be confined within the limits of Epiſcopal government. Hence he was led, with unwearied perſeverance, to endeavour to procure the eſtabliſhment of Prelacy in his dominions, till, in the year 1612, he with difficulty effected his purpoſe. In Scotland, this eſtabliſhment met with a keen oppoſition, as might have been expected from a people, whoſe ſentiments upon church-government were completely different from thoſe which it required. It was therefore neceſſary to

reſtent religion, and the conſtitution of his country, were faults." Perhaps, too, he might wiſh to hollow his poſſeſſions upon Scotland, who was at this time on the continent, and who had been created Lord Argyle in 1622.

† Hiſt. of the Rebellion, p. 42.

† Stevenſon's Church Hiſtory.

employ

employ force in ſupporting it. A court of high commiſſion was erected, for the puniſhment of thoſe who offended againſt the new conſtitution. This court was the ſource of many troubles; it gave the biſhops a power which they were extremely apt to abuſe, and kindled into a flame the reſentment of the people. It was, however, but of ſhort duration; for, in June 1592, the church obtained a ratification of her liberties, of her provincial ſynods, and ſeſſions. But, in 1606, the biſhops were reſtored to their antient honours, privileges, and livings, and plans were contrived to abolish for ever the Preſbyterian form of government, and likewiſe to unite the two crowns of Scotland and England, which was the favourite object of James VI. For this end, a liturgy was prepared for the church of Scotland; and, in an aſſembly held at Perth, in 1618, five articles, known by the articles of Perth, were paſſed, and afterwards ratified by parliament, in 1621. While the king was thus proſecuting his plan of eſtabliſhing a uniformity in religion among all his ſubjects, he died in the year 1625.

His ſucceſſor, Charles I. began to proſecute the plan which his father had left unfiniſhed. In the year 1637, by the inſtigations of Laud, archbiſhop of Canterbury, a book of canons was impoſed upon the church of Scotland, the deſign of which was to eſtabliſh Prelacy, and to root out Preſbyterianiſm. The Scots had ſubmitted, with ſome degree of patience, to former encroachments upon their religious liberties; but the impoſition of the canons was a burden altogether intolerable. When they ſaw themſelves ſubjected to the power of the biſhops, and, in conſequence of diſobedience, the thunder of excommunication ready to fall upon their heads, they were alarmed at their danger, and began to contrive meaſures for guarding againſt it. They reſolved to enter into a ſtrict union, or covenant, by which they ſhould engage themſelves, to defend the king's perſon and government, to maintain the purity of religion againſt the uſurpations of the church of Rome; and to adhere inviolably to the confeſſion of faith ſubſcribed firſt by the king and his houſehold in 1580, afterwards by perſons of all ranks in 1581, and again, in 1590, by an act of council, with the approbation of the general aſſembly *.

This reſolution being made on the 1ſt of March 1638, the covenant was ſubſcribed in the Old Grey-Friars Church, at Edinburgh, by all the nobles who were then in Scotland, (the lords of privy council, and four or five others excepted), by commiſſioners from almoſt all the ſhires and burghs in the kingdom, and by a great concourſe of private perſons, whoſe zeal had brought them to Edinburgh, to aſſiſt and ſupport their commiſſioners upon that occaſion †. Copies of the covenant were ſent to all the pariſhes in the kingdom, and the number of thoſe who refuſed to ſubſcribe was extremely ſmall, compared with the covenanters.

When the king was informed of this tranſaction, he was highly offended, and refuſed to receive the petition which the covenanters had ſent him, as a vindication of their conduct, and an accuſation of the biſhops. He wrote firſt to the Lords Treaſurer and Privy Seal, and afterwards to Lord Lorn, to come to court, and ordered the moſt eminent Scottiſh lawyers to be conſulted, concerning the legality of entering into covenant, without his permiſſion. The report of the lawyers was favourable to their countrymen; and it was ſuſpected that the covenanters had hitherto acted by the advice of Lorn, in the moſt intricate ſteps of their management ‡. Whatever grounds there might be for this ſuſpicion, it is certain,

* Stevenſon's Hiſtory of Scotland.
† Echard's Hiſtory of England.
‡ Stevenſon's Hiſtory.

that, when the biſhops uſed all their influence with his majeſty to make him force the Scots to ſubmiſſion, his lordſhip boldly ſtated the grievances of his countrymen; and declared, that he would never concur in bringing upon them burdens, of which they had juſt reaſon to complain and to petition redreſs.

The king having determined to employ peaceful meaſures with the Scots, appointed Hamilton his commiſſioner, to treat with them. When he arrived in Scotland, three months had now elapſed ſince the date of the covenant. The terms of agreement he propoſed to the covenanters were rejected with diſguſt, and they refuſed to liſten to an accommodation, till, having gone to court, he returned with an aſſurance, that the king had granted all they deſired. Immediately he propoſed that King James's covenant ſhould be renewed, which was ſubſcribed by Lorn, along with the reſt of the lords of council, the 2nd day of September, 1638. Lorn, however, refuſed to ſubſcribe it, till a clauſe was inſerted, implying, that it was ſubſcribed according to the meaning it bore when it was firſt ſworn. This covenant, however, far from ſatisfying the covenanters, appeared to them to be an artifice of the court to divide and weaken them. Being capable of different interpretations, the court party conſidered it as a ratification of the exiſting government of the church, and with this view were eager to circulate it.

Meanwhile, an aſſembly was convened at Glaſgow, on the 21ſt of November, which excited, throughout the kingdom, an uncommon intereſt. A great acceſſion of the nobility and gentry gave it a degree of authority, to which it could not otherwiſe pretend. But it had ſitten only a very ſhort time, when the commiſſioner, weary of its proceedings, diſſolved it, in the name of the king, and prohibited it from all further proceedings. The aſſembly, however, ſtill continued to ſit, and obtained the concurrence of Lorn (now Earl of Argyle, his father having died a ſhort time before.)

The acceſſion of the Earl of Argyle, at that time the moſt powerful of the Scottiſh nobility, added no ſmall ſtrength to the party of the covenant. Various reaſons have been aſſigned to account for his conduct upon this occaſion; his envying the Marquis of Hamilton in being appointed commiſſioner; his reſentment at the preference of Spottiſwood to the office of chancellor; the report of an intended invaſion from Ireland, upon that part of the iſland where his eſtates lay; and the expectation of increaſing his power and fortune, as his anceſtors had done at the Reformation, have all been aſſigned as reaſons why the Earl of Argyle openly revolted from the meaſures of the court. Theſe reaſons might have ſome influence upon his mind, but it is far more probable that he acted from principle, with a view of maintaining the privileges of his country, and of preſerving his countrymen from being ſubjected to burdens, which, of all kinds of ſlavery, they conſidered as the moſt intolerable.

About the beginning of the year 1639, the Marquis of Hamilton went to court, and gave the king a full account of the proceedings of the Scots. The diſobedience of the general aſſembly, in continuing to ſit after they were diſſolved, and the approbation of the people, which, on this account, they received, determined Charles to put in immediate execution the deſigns he had already formed, of curbing the licentiouſneſs of the covenanters *. He began to

* The deſign of the king is thus ſtated by Burnet: "His majeſty was to raiſe an army of 30,000 horſe and foot, and to lead them in perſon towards Scotland. He was to write to all the nobility of England to wait upon him to the campaign: he was to put ſtrong garriſons in Berwick and levy

levy forces with the utmoſt activity, and to prepare for making a deſcent upon Scotland both by ſea and land.

When theſe formidable preparations were made known to the covenanters, they were animated with new boldneſs in defence of their cauſe. They ſaw the ſtorm ready to burſt upon their heads, and reſolved immediately to guard themſelves againſt it. Fond of peace, however, and unwilling to renounce the loyalty of ſubjects, they employed every mean in their power, conſiſtently with their adherence to the covenant, (which contained nothing derogatory to the royal authority), to appeaſe their ſovereign, and prevent the miſeries of a civil war. But when all their petitions failed of ſucceſs, they publiſhed a declaration to the people of England, vindicating their conduct from the miſrepreſentations of their enemies, and juſtifying the meaſures which they were now compelled to adopt. Beſides making vigorous preparations at home, they reſolved to apply for foreign aſſiſtance. General Leſlie was ſent for from Germany, and brought with him ſeveral Scots gentlemen, who ſerved under him. On the 7th of March, a committee of the nobles, barons, and burgeſſes, with two of the ſenators of the college of juſtice, were choſen for giving out orders, and receiving intelligence. They ordered 2000 foot to be raiſed in the country ſouth of the Tay, to be under the command of Colonel Munro, and 400 more, within the ſhire of Argyle, to be under the command of the Earl. After convening at Perth the noblemen and gentlemen of the northern diſtricts, to concert meaſures for preſerving the peace of the country, Argyle went to Lorn, and made the Macdonalds, and other clans ſuppoſed to be diſaffected, give ſecurity for their good behaviour *. About this time, he wrote a large vindication of his conduct, and ſent it to court: the only anſwer the king gave it was, that he ſhould be glad to receive his vindication from his own mouth †.

Every thing now wore a hoſtile aſpect; Antrim's boats were making ready on the Iriſh ſhore: Sir Donald Gorrum, and others of the Macdonalds, went over to Ireland to join Antrim, in hopes of recovering Kintyre, which they claimed as their patrimony, and of avenging themſelves on the Campbells, their inveterate enemies. Thus was Argyle drawn, by neceſſity, to defend his country from unjuſt oppreſſion, and to oppoſe thoſe who acted with the approbation and authority of the ſovereign.

The warlike attempts of the covenanters were attended with rapid ſucceſs. Before the middle of ſummer they had obtained poſſeſſion of the principal ſtrong places in the kingdom. Edinburgh caſtle ſubmitted to General Leſlie on the 23d of March, and was ſoon followed by the rock of Dumbarton, which was committed in truſt to the Earl of Argyle. This nobleman now judged it neceſſary to increaſe his forces to 700 men, of whom he placed the half in Kintyre, to watch the motions of Antrim, and the reſt at the head of Lorn, to attend to Lochaber and the weſtern iſles. He then went over in boats to Arran, with ſome cannon, and took the caſtle of Brodick, belonging to Hamilton, without reſiſtance.

Carliſle: he was, at the ſame time, to ſend a fleet to ply from the firth northward for ſtopping of trade, and making a great diverſion for guarding the coaſt. He was alſo to ſend an army of 5000 men, under Hamilton, to join with Huntley's forces in the north. Next, the Earl of Antrim was to land in Argyleſhire, upon his pretenſions to Kintyre, and on account of the feuds betwixt him and the Campbells; and he promiſed to bring along with him ten or twelve thouſand men. Laſt of all, the Earl of Strafford was to collect forces in Ireland, and come with another fleet into Dumbarton firth."

* Stevenſon's Hiſtory.

† Biographia Britannica.

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The boldneſs and ſucceſs of the Scots augmented the anger of the king, and made him haſten the puniſhment he had already reſolved to inflict upon them. He found the Engliſh, however, averſe to co-operate with him in chaſtiſing the covenanters. They conſidered the ſituation of their northern neighbours as in ſome degree their own: they beheld, with a jealous eye, the arbitrary proceedings of the court, and were offended that a parliament had, for many years, been denied to their ardent wiſhes. They began to ſuſpect that the ambitious Laud adviſed the conqueſt of the Scots, that he might prepare the way for reducing them alſo to ſubmit to his impoſitions. Many of them accordingly called in queſtion the lawfulneſs of the war, and the guards declared that they were not obliged to follow his majeſty without the kingdom.

Theſe indications of diſcontent, however, did not prevent the king from proſecuting his deſigns. Inſtigated and encouraged by the courtiers, and the friends of the hierarchy, he ſent a fleet to Leith, under the Marquis of Hamilton, while he himſelf ſet out from London, upon the 27th of March, and proceeded to the banks of the Tweed, two miles weſt of Berwick. After having proceeded thus far, and made ſeveral unſucceſsful attempts upon the covenanters, who were drawn up under General Leſlie, ready to receive him, the Engliſh became diſheartened, and began to think it better not to carry matters too far. The fleet alſo, under the Marquis of Hamilton, became equally tired of the ſervice in which they were engaged, refuſed to comply with an arbitrary proclamation, which Hamilton had cauſed to be publiſhed at the market-croſs of Edinburgh, and aſſumed new courage from the irreſolution of the royal forces.

In this ſtate of affairs, Charles found it neceſſary to liſten to the terms of ſubmiſſion propoſed by the Scots. Commiſſioners were appointed on both ſides to treat of a pacification, and on the 17th of June they came to the following agreement: "That all eccleſiaſtical matters ſhould be determined by the general aſſemblies of the kirk, and civil cauſes by the parliament: that an act of indemnity ſhould be paſſed for all bygone proceedings; that the covenanters ſhould deliver up to the king their fortified places, and diſband their troops; and that the king ſhould alſo withdraw his forces both by ſea and land."

Both ſides were diſſatisfied with this agreement. On the one hand, it was ſaid, that an opportunity had been loſt of weakening or deſtroying the power of the covenanters: on the other, that the ſurrender of the caſtle of Edinburgh, and the fortifications of Leith, were unjuſtifiable, and that ſome of the articles of the treaty were obſcure. While jealouſies continued to increaſe on both ſides, the king, upon the 16th of July, ſent for the Earl of Argyle, along with 13 others of the covenanters, to wait upon him at Berwick; but the Scots, ſuſpecting that, in this meaſure, the king had ſome deſign upon them, ſent only Montroſe, Loudon, and Lothian.—The king was greatly offended at this refuſal, and ſet out for London on the 29th of July. Argyle was commanded either to come to court, and anſwer for his conduct, or go to ward in ſome of his own houſes in Argyleſhire. With theſe commands, the Earl refuſed to comply, and urged, in his excuſe, the danger of his country, and of the king's intereſt, which might ſuffer material injury by his abſence.†

The general aſſembly, according to appointment, met at Edinburgh on the 12th day of Auguſt, in which the Earl of Traquair preſided as his majeſty's commiſſioner. The princi-

† Stevenſon's Hiſtory.

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pal acts that were paſſed in this aſſembly were, the abolition of the hierarchy, and the eſtabliſhment of the Preſbyterian form of government. The parliament met upon the 31ſt of the ſame month. It was opened by Traquair, who rode in ſtate from the palace of Holyrood-houſe. The enſigns of honour were carried by Argyle, Crawford, and Sutherland, the three eldeſt earls. The proceedings of this parliament were ſo offenſive to Charles, that he cauſed it to be prorogued in the month of January 1640.

Upon the prorogation of the parliament, the Scots ſent commiſſioners to London to complain of their grievances; but the king, on account of the repreſentation of the affairs of Scotland, communicated by Traquair, and of the powerful inſtigations of the biſhops, cauſed them all to be apprehended, and the Earl of Loudon to be put into the Tower. Theſe violent proceedings of the court irritated the covenanters to juſt indignation, and cauſed them to make active preparations for a new war. The caſtle of Edinburgh, which had been repaired and garriſoned ſince the pacification, was inveſted by Leſlie: the Highlands were reſtrained by Argyle with a train of artillery; and the friends of the court were ſuppreſſed in the north by Munro. Argyle traverſed the head of Athol, Badenoch, and Mar, and kept thoſe places in awe. From thence he marched to Angus, and reduced it to ſubjection. He afterwards returned to Argyleſhire, that he might more effectually obſtruct a threatened invaſion from Ireland.†

Warlike preparations went on, on both ſides, with the greateſt rapidity. The Scots brought their plate to the mint; the wealthy contributed or procured loans of money; voluntary contributions were raiſed at the church-doors; and every effort was made to procure ſupplies for ſupporting the army. Their forces were ordered to aſſemble from the diſtant parts of the country at the general rendezvous; and, before the king's troops were entirely collected, they had croſſed the Tweed, and advanced into the borders of England. Various reaſons have been offered for juſtifying their conduct in the invaſion of England. The promiſe of effectual ſupport, given them as an encouragement by the Engliſh, the proſpect of obtaining a more ſpeedy redreſs of grievances, and of accompliſhing more effectually the object of their undertaking, have all been ſtated in their defence. But, if their conduct can be juſtified, in acting in oppoſition to the royal authority, the invaſion of England may eaſily be vindicated, upon the ſame principles. After a ſlow march through the county of Northumberland, they encamped at Newburn, about five miles above Newcaſtle. Here they were met by the Engliſh forces. An engagement took place upon the 28th of Auguſt, in which the Scots gained a complete victory. Upon which Newcaſtle, Tinmouth, Shiels, and Durham, immediately ſubmitted to the victors. Their ſucceſs inboldened, but did not elevate them beyond the bounds of moderation. They remembered that they were ſubjects, and that they were contending with their ſovereign. They ſent a petition to the king, that he would conſider their grievances, and give them redreſs. "In the extremity to which the king was reduced, he had retired with his army from Northallerton to York, where he ſummoned a council of peers to meet, and referred to their conſideration the petitions of the Scots, and their expulſion from England. A treaty was propoſed, as the only means to prevent their advance;

† In theſe expeditions he is accuſed by Guthrie of pillaging and waſting the country. Mem. p. 77. Sir James Balfour, on the contrary, ſays, that he preſerved a ſtrict military diſcipline among the ſoldiers, and took nothing which he did not pay for, except ſubſiſtence to his army, from thoſe who were violent in oppoſing him. See Annals.

a parliament was requeſted and appointed to be held, and 16 noblemen, eminent for their popularity, and their rank, were ſuggeſted by the council to negotiate with the committee of Scottiſh eſtates†." As a preliminary to the treaty, the Scottiſh commiſſioners inſiſted upon maintenance for their army. This, the Engliſh commiſſioners, after ſome conſultation upon the ſubject, thought proper to grant. Three weeks had already elapſed ſince they had begun to treat of the preliminaries; the Engliſh commiſſioners, finding that they would not be able to bring matters to a final accommodation before the meeting of parliament, petitioned the king to tranſfer the treaty from Rippon to London. The treaty was deſignedly ſpun out, that ſome of its articles might be diſcuſſed in parliament; and it was not till the 17th of Auguſt, the following year, that it was brought to a final concluſion.

(*To be continued.*)

† Laing's Hiſt. vol. i. p. 177.

For the Scots Magazine.

ANALYSIS OF THE WORD CHARACTER.

IN a moral ſenſe, it ſignifies an habitual diſpoſition of the ſoul, that inclines to do one thing in preference to another of a contrary nature. Thus, a man who *ſeldom* or *never* pardons an injury, is of a revengeful character. We ſay ſeldom or never, becauſe a character reſults not from a diſpoſition being rigorouſly conſtant at all times, but from its being generally habitual, and that by which the ſoul is moſt frequently ſwayed. It hath been remarked, that the greateſt part of the errors and follies in the conduct of mankind happen becauſe their abilities and their characters do not correſpond. Cicero was a man of great genius, but of a weak ſoul. Hence, while his fame as an orator was unrivalled, as a man he could never riſe above mediocrity.

No member of ſociety is more dangerous than a man without a character, that is, a perſon whoſe ſoul has not any one diſpoſition more habitual to it than another. We readily confide in a virtuous man, but are diſtruſtful of a villain. The man without a character, is alternately the one and the other, nor are we able to determine which: therefore we can look upon him neither as a friend nor an enemy. He is a ſort of amphibious being, if we may be allowed the expreſſion, not ſpecifically adapted to live in any one element. This recals to our remembrance that admirable law of Solon, that declared all thoſe perſons infamous, who were of no party in times of ſedition; becauſe he knew well, that there are no men in ſociety more to be feared than men undetermined from a want of character.

On the USES of HISTORY.

Concluded from vol. LXIV. page 965.

Thirdly, History is the vehicle of moral inſtruction.

To enforce the love and practice of virtue, moraliſts have had recourſe to precept and example. The one is immediately addreſſed to our judgment, the other preſented to our ſenſes. The former explains the nature of the duty, and the propriety of yielding it obedience. The latter ſhews us a ſimple fact, and, without ſeeming to court attention, finds immediate acceſs to the heart. Precepts, notwithſtanding their appeal to the judgment, ſtill appear to be recommended by the authority of others; not to ſay, that they imply ſomething in our conduct previouſly defective or wrong. Many maxims too, which have ſeemed plauſible in theory, when put to the trial have been found impracticable. Hence, when a new principle is propoſed, the mind may indeed be convinced of its reaſonableneſs, but, from a prepoſterous diffidence will refuſe to adopt it. But where precept fails, example ſucceeds. It requires no circuitous proceſs to perſuade us of its propriety. It is in fact, a living illuſtration of that principle which precept is labouring to recommend.

These obſervations will, in ſome degree, enable us to appreciate the value of hiſtory, which has often been defined—philoſophy teaching by example.

The virtuous characters with which it preſents us, have not merely a negative, but a poſitive effect. From the manner in which they are introduced, they engage the attention, and ſecure imitation. Virtue appears there in her true colours, and ſurrounded with her native honours. When exhibited in this form, bad as the world is, ſhe is ſtill venerable and lovely. Even the moſt abandoned, when they peruſe the records of hiſtory, not only eſteem the good man, and join the writer in the commendation he beſtows on his merit, but involuntarily wiſh to make his virtues and his praiſe their own.

Historical characters have the ſame effect with the ſtatues of their anceſtors, which the Romans placed in the veſtibules of their houſes. The monuments of their departed heroes inſpired the living with the love of patriotiſm and valour. * The virtue of one generation was, by the magic of example, tranſfuſed into ſeveral, and a ſpirit of heroiſm maintained through ſeveral ages of the republic.

* Sæpe audivi Q. Maximum, P. Scipionem, præterea civitatis noſtræ præclaros viros ſolitos ita dicere, *cum majorum imagines intuerentur, vehementiſſime ſibi animum ad virtutem accendi.* Scilicet non ceram illam, neque figuram tantam vim in ſe habere; ſed memoria rerum geſtarum eam flammam in egregiis viris in pectore creſcere, neque prius ſedari, quam virtus eorum famam atque gloriam adæquaverit. Sallu. Bell. Jugurth. cap. 4.

It has been queſtioned how far that conduct is laudable, that is undertaken from the love of fame. The love of fame of itſelf is ſurely no virtuous motive. But it deſerves cultivation, in ſo far as it is ſubſervient to the intereſts of morality. The habit of acting virtuouſly, naturally tends to induce virtuous principles, and the benefit to ſociety is the ſame, whether the action proceeded from the love of reputation, or the pure deſire of doing good.

As an incentive to goodneſs, the love of fame is not, I apprehend, diſcountenanced by our religion. The complete reward of the ſaints ſhall be enjoyed in heaven only. The force of this inferior motive is not, however, overlooked. Hence, we are told that amongſt men, "The name of the wicked ſhall rot, while the righteous ſhall be in everlaſting remembrance."

By ſuch a love of fame, the great and the good in every age have been more or leſs actuated. Nor have they often been aſhamed to avow it.

Non omnis moriar, multaque pars mei vitabit libitinam. is not the vain glorious boaſt of the Roman lyric poet, but the natural expreſſion of a ſentiment inſeparable from conſcious excellence. Far from grudging him the enjoyment of his well earned fame, we readily ſubjoin in his own words,

"Sunt ſuperſtitiæ mortis quæſitæ."

The moſt enviable diſtinction that I know, is, by our merits, to endear ourſelves to the affections of others;* and every one will allow that of all the emotions that ever warmed the breaſt of man, none is more exalted or more pleaſing than the reflection, that generations unborn will riſe and call them bleſſed.

These obſervations naturally lead us to ſpeak of that juſtice, which hiſtory renders to the memory of thoſe men whoſe actions ſhe records.

It is the daily complaint of virtue, that vice eſcapes with impunity, and ſometimes leaves the world in triumph, while worth is left to languiſh in obſcurity, and die diſregarded. "Reputation," ſays Dr Jortin, "accompanies defert as its ſhadow; but ſometimes the day is overcaſt, and the ſhadow diſappears." The actions of the good are under-rated by their contemporaries; their expectations diſappointed; and their beneficent actions aſcribed to motives which they inly abhor. Such treatment often ſuggeſts reflections which even the conſciouſneſs of rectitude is ſcarcely able to ſupport. The ſufferings of the good, however, find with poſterity an ample redreſs. The hiſtoric, like the poetic muſe, will not allow "the man who deſerves our praiſe, to die." †

Vice may be for a time concealed under the diſguiſe which it aſſumes, but the maſk will ſooner or later be torn off. And then, when authority can no longer awe, nor ſucceſs dazzle the mind, the character will be eſtimated according to its intrinſic merits. "Cicero was

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* "Quique ſui memores alios fecere merendo," have juſtly a diſtinguiſhed place aſſigned by Virgil in the regions of the bleſſed.—Æn. vi. 663.

† To the hiſtorian we may apply the beautiful lines of Jortin, in which he celebrates the power of the poet:

Omnes fata trahunt ſerius ocius;
Cunctos fabit, et triſte ſilentium:
Sed vates tenebras diſcutit invidas;
Virtutemque vetat mori.

Jortin's Tracts, Vol. I. 8vo.

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abandoned by Octavius, and maſſacred by Anthony." But read the following fragment of Aurelius Fuſcus, and then tell me whether you would chooſe to be the orator or triumvir! "Quoad humanum genus immobile manſerit; quamdiu uſus literis, honor ſummæ eloquentiæ pretium erit, quamdiu rerum natura, aut fortuna, ſteterit, aut memoria duraverit, admirabile poſteris vigebis, et uno proſcriptus ſeculo, proſcribes Antonium omnibus."—Whilſt the human race ſhall continue; whilſt learning ſhall be cultivated; whilſt the higheſt eminence in eloquence ſhall be valued; ſo long as the preſent conſtitution of nature ſhall laſt, or memory endure; you ſhall flouriſh in the admiration of poſterity, and, proſcribed in one age, you ſhall expoſe Anthony to the deteſtation of every generation.

'Tis thus hiſtory does juſtice to the injured. It may come too late for the individual concerned. But its influence will be acknowledged to be powerful on poſterity. By thus encouraging virtue, and repreſſing vice, hiſtory will be allowed moſt eſſentially to ſerve the cauſe of morality.*

We ſhall conclude this paper with a few obſervations on the uſe of hiſtory in religion.

Voltaire (*Dictionaire Hiſtorique*) laughed at Boſſuet's making his diſcourſe on univerſal hiſtory a handmaid to religion. Voltaire, and men like him, have laughed, and may continue to laugh at ſuch a ſubject. It is all they can do againſt it. But whoever values the dignity of his nature, or the beſt intereſts of ſociety, will cheriſh in his own breaſt, the hopes of Chriſtianity, and endeavour, by every means, to recommend them to others. The man whoſe mind is large enough to comprehend the diſcoveries of revelation, and whoſe approving heart can witneſs, that he has nothing to fear from the Judge of all, muſt read with double reliſh, the pages of hiſtory. In them he finds regiſtered the diſpenſations of that Being whom he loves and adores. To him hiſtory is a text book for which religion furniſhes the comment. It teaches him to look beyond ſecondary cauſes, to that unſeen Agent who diſpoſes of all. Actions, which ſeem dictated ſolely by human caprice, he ſees were ordered by Omniſcient Wiſdom; and events, which men call contingent, foreſeen from eternity.

The ſtate of the heathen world, at the appearance of the Meſſiah, and the circumſtances that prepared the nations for the reception of the goſpel, were owing to no fortuitous concurrence of human affairs. The preſent ſtate of the Jews, and the hiſtory of the Chriſtian church, are, on any principle of political ſcience, abſolutely inexplicable. But taken in connection with the prophecies of ſcripture, they exhibit an uncontrovertible proof, that the Moſt High, who ſees the end from the beginning, ruleth in the kingdom of men.

Events, indeed, viewed ſingly, and as they fall in ſucceſſion under obſervation, may ſometimes appear diſordered. But contemplated along, not only with their immediate effects, but alſo with their remote conſequences, we perceive them working together for ſome final good. The hiſtory of every age abounds with inſtances of this kind. We may take two from the modern hiſtory of our own country. Henry

* Precipium annalium munus eſt, ne virtutes ſileantur; atque pravis dictis factisque, ex poſteris et infamia metus ſit.—*Tacitus.*

VIII. of England can only, in his private character, be regarded as a headstrong capricious tyrant. His caprices, however, were under providence, the very means of bringing about the reformation. James II. superstitious and overbearing, thought, no doubt, to awe the people into submission to the see of Rome. But those very measures on which he depended for the success of his schemes, banished him from the throne, and secured to Britain, such civil and religious privileges, as constitute the happiness of her inhabitants, and excite the admiration of mankind.

The history of the world, considered without the light which religion throws on it, would appear a chaos, where crimes and calamities lay in critical confusion. But, if we take revelation for our guide, we see the beginnings of a system grand in form, and benevolent in design: a system over which goodness and wisdom preside. We see the same power that formed the universe, superintending the affairs of men. At his nod, kingdoms and empires rise or fall. Without his appointment or permission, war does not desolate the earth, nor pestilence depopulate the nations. It is he who scattereth the men that delight in bloodshed, that binds the people in peace, and exalts the virtuous princes that bless them. The bloody conqueror is only the rod of his wrath, to punish men for their transgressions. He forms the instruments with which he executes his purposes, and employs them according to his pleasure. He arrests the tyrant in the midst of his career; sets limits to the rage of the enemy, saying, Hitherto shalt thou come but no farther.

Such have been the discoveries, which, in many instances, religion has made. A similar explanation might be given of every event, were we permitted to view it in all its bearings and connections. These, in the present state, however, are concealed from man. And it is from hence, that the use of history, in a religious view, becomes conspicuous. From a number of facts which it records, the interference of providence is undeniable. From many circumstances it is no less evident, that he is on the side of probity and religion. Vice is generally attended with misery, if not with infamy. Happiness, if not glory, in the natural course of things, encircles virtue. Were this order unbroken, we would conclude, that the scheme of moral government was in this life complete. But the daily infractions upon this order, convince us, that the plan of providence is at present only in its commencement. We see enough to discover the general tendency of things. The remaining darkness that rests on the ways of the Almighty is intended to impress more forcibly on the mind of man the belief of that future world, where righteousness shall be rewarded, and vice punished; the propriety of every dispensation unfolded, and the mystery of God for ever finished.

W. H.

Longridge.

For the Scots Magazine.

ANECDOTE OF MALLET THE POET.

MALLET had dined with a company of *Literati*, and the bottle paſſed pretty freely. Having got into good ſpirits, he was taking the whole converſation almoſt upon himſelf. A Scotch Gentleman preſent, did not reliſh this; and wiſhing to ſtop him, he addreſſed Mallet by name, and pronounced the word *tollatur*. Mallet was ſo ſtruck, that he was ſilent all the evening.

Mallet was once Janitor of the High School of this city: the word *tollatur* is given by the Maſter to the Janitor, when a boy is to be flogged, who inſtantly takes up the boy upon his back. Mallet did not expect that this part of his hiſtory was known to any of the company.

For the Scots Magazine.

ON DEFORMITY.

THE diverſity of conditions in which mankind are placed, with reſpect to many natural and adventitious circumſtances, has a neceſſary tendency to ſeparate the ſpecies into moral claſſes, diſtinguiſhed from each other by a correſponding variety of character. Among the more obvious cauſes of theſe diſtinctions, may be ranked thoſe defects of conformation, which deſtroy the ſymmetry of the perſon and countenance, and render them objects of ſurpriſe and diſguſt to the beholder. Deformity is a circumſtance of too much importance to the individual in whom it exiſts, not to have a powerful influence in determining the bent of his diſpoſition; hence, a common character may be eaſily traced in thoſe who agree in this unhappy peculiarity. What that character is, in the opinion of the world, need hardly be mentioned; nor can it be diſſembled that a degree of malevolence is univerſally eſteemed its principal feature. I have always thought however, that there is a want of humanity in the unqualified language often made uſe of on this ſubject by writers, who while they are only ſolicitous about giving point to their remarks, forget that they are wounding the feelings of a numerous and moſt ſenſitive claſs of their readers. Lord Bacon in particular, has expreſſed himſelf on the moral character of the deformed, with a ſeverity that might almoſt be called unfeeling, and which experience is very far from juſtifying. Still it muſt be acknowledged that there is ſome foundation in truth for this univerſal opinion, for

a leaning towards miſanthropy is undoubtedly the natural effect of remarkable inferiority in any particular to the common ſtandard of the ſpecies.

The feelings that muſt ariſe in the mind of a deformed perſon, on comparing himſelf with others of the ſame rank and age, may be eaſily imagined. He will neceſſarily be indignant at finding himſelf thus diſgraced by the hand of nature, and for want of a direct object on which to fix his reſentment, he will be apt to tranſfer a part of it to mankind in general, who, he thinks, can never look upon him but with averſion. If endowed with an ardent character, he will burn to ſignaliſe himſelf beyond his more favoured cotemporaries, and to efface the recollection of his natural diſadvantage by the luſtre of his acquired merit. He will therefore be ambitious; but his ambition will not be of the philanthropic kind; it will prompt him rather to make himſelf feared than beloved, as the chief pleaſure which he propoſes to himſelf in the exerciſe of power, is to puniſh mankind for their ſuppoſed contempt, by enforcing their homage and mortifying their pride. Obſcure feelings of this kind will occaſionally enter even the beſt regulated minds, however carefully they may be repreſſed and diſcouraged; but in tempers of a bold and unprincipled caſt, they will be explicitely ſtated and avowedly acted upon. Shakeſpeare has admirably exemplified this effect of deformity in his character of Richard the third, and contrary to his uſual manner of leaving the character to develope itſelf in the courſe of the action, has expreſsly ſtated it in the ſoliloquy with which the play opens.

I that am curtail'd of this fair proportion,
Cheated of feature by diſſembling nature,
Deform'd, unfiniſh'd, ſent before my time
Into this breathing world, ſcarce half made up,
And that ſo lamely and unfaſhionably,
That dogs bark at me as I halt by them;
Why, I, in this weak piping time of peace
Have no delight to paſs away the time;
Unleſs to ſpy my ſhadow in the ſun,
And deſcant on my own deformity;
And therefore—ſince I cannot prove a lover,
To entertain theſe fair well ſpoken days,
I am determined to prove a villain,
And hate the idle pleaſure of theſe days.

With theſe ſentiments here expreſſed, every man of a form like Richard's, cannot help feeling ſomething like a momentary ſympathy; nor is it poſſible for him to be poſſeſſed with the ſame complete deteſtation of the tyrant as an indifferent ſpectator of the drama.

This tendency to malignity, every man who thinks will conſider as by far the moſt ſerious evil attending deformity; and if he is conſcious of ſymptoms of it in his own breaſt, he will labour to overcome them, with an energy of reſolution proportioned to the comprehenſion of his views, and the ſtrength of his moral feelings. Beſides the common motives, he has an intereſt peculiar to himſelf in avoiding the diſpleaſure of mankind, becauſe on him it would fall with an accumulated weight. It may be remarked, that owing to the ſolitary reſtraints impoſed by civilized manners, the natural ſentiments of the ſpecies with reſpect to deformity are ſeldom diſplayed in their full extent. We ſometimes obſerve them very ſtrongly expreſſed by the vulgar, who are leſs accuſtomed than their ſuperiors, to diſguiſe their emotions, or to repreſs them by conſiderations of propriety. Senſible of the injuſtice of treating an involuntary misfortune as a crime, mankind endeavour as much as poſſible to rectify their ſentiments, when the object of them is in other reſpects agreeable. But when malice and deformity are united

ted in the ſame individual, they think themſelves at liberty to indulge their feelings to the utmoſt. Fear and hatred then combine with diſguſt to produce a fervour of abhorrence, in many caſes to be compared only to that ſenſation with which the ſight of a venemous reptile inſpires us.

A REGARD to ſafety, therefore, as well as to duty, ſhould prompt the deformed to cultivate the good opinion of mankind with more than common aſſiduity; and this is beſt done by cheriſhing real benevolence, which alone, by a proviſion of nature in favour of truth, has the power of exciting reciprocal ſentiments in the breaſts of others. I am ſenſible, however, that this precept is more eaſily delivered than obſerved; for to preſerve an uniform placidity of temper, while a conſtant ſource of irritation remains in the mind, is ſcarcely to be expected from human infirmity. It will be more to the purpoſe, if we endeavour to remove the root of the evil, by ſhewing that deformity is by no means ſo great a misfortune as is generally imagined; that its importance in the ſcale of qualities and circumſtances is, upon the whole, inconſiderable; and that its exiſtence is in no caſe incompatible with the higheſt degree of affection and reſpect which it is poſſible to attain; not even with the paſſion of love, from which at leaſt, as the ſubjects of it in others, the deformed would ſeem to be excluded. It is highly requiſite that juſt notions ſhould be entertained on this ſubject, as the perſons who are beſt qualified to redeem their corporeal defects, by endowments of mind, are thoſe on whom an evil that addreſſes itſelf ſolely to the imagination makes the deepeſt impreſſion. A man of this character is very apt to view his deformity, as an excluſion from all that is valuable and delightful in human exiſtence; and to conceive of himſelf as a kind of outcaſt, cut off by the ſentence of nature from the common charities of life, and from every finer ſentiment that digniſies and adorns our nature. That ſuch ideas are falſe and exaggerated, and that they imply defective obſervation and ignorance of human nature, will I hope be evident from a ſhort inveſtigation.

THERE are ſeveral circumſtances, which the deformed ſeem to loſe ſight of in thoſe complaints which they ſometimes commit to the ear of friendſhip. Of theſe the moſt obvious and important is the power of cuſtom;—the great inſtrument employed by nature to equalize the conditions of mankind; an object which ſhe ſeems carefully to have ſtudied, and whatever our ſelf love may ſuggeſt, which ſhe has, in a conſiderable degree, attained. Cuſtom diminiſhes the influence both of beauty and of deformity, and at laſt reduces them nearly to a level. It is indeed hardly poſſible for any one to avoid remarking how completely the greateſt deformity of countenance is overlooked and forgotten after a ſhort acquaintance; eſpecially, where there are agreeable qualities of mind to counteract its impreſſion. On this principle, by which the beauty is prompted to ſhade her charms from the public eye, the ſons and daughters of deformity ought boldly to bring their defects into view, in order that thoſe with whom they aſſociate may the ſooner arrive at the ſtate of indifference. The leſs they ſeem to think of their misfortune, the more quickly will others forget it. By this magnanimous policy, they will at the ſame time avoid the many awkward tricks contracted by thoſe who are conſtantly endeavouring to hide defects impoſſible to be concealed; which endeavours only

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ſerve to draw more particular attention.

Besides cuſtom, there is another principle, which probably has a conſiderable influence in reconciling us to deformity. In proportion as we become familiar with the countenance, we acquire a knowledge of its peculiar modes of expreſſion; and hence are often enabled to diſcern benevolence, where we at firſt thought we ſaw only malignity. It not unfrequently happens, that a countenance which, at a diſtance, appeared harſh and forbidding, ſhall gradually ſoften, on a nearer approach, into ſomething highly benignant and engaging. Deformity is always occaſioned by an irregularity in the larger features, and ſeldom extends to thoſe minute lineaments, which are more immediately ſubject to the mind, and in which the moral expreſſion ſeems chiefly to reſide. To this we may add, the progreſſive effect of habitual good humour, in moulding the looks to a conformable expreſſion; which is univerſally admitted to be conſiderable, and is perhaps ſtill greater than is commonly apprehended. The ſunſhine of the mind will at laſt break through the cloudieſt features. The elegant but myſtical genius of Lavater has both illuſtrated and obſcured this ſubject; but if we diveſt his doctrine of the paradoxical form in which he has ſtated it, we may, I preſume, reduce it to this plain and rational poſition—that a homely countenance, though it can never produce the appropriate effect of beauty, may yet be the external index of ſo many amiable qualities, of ſo much of the 'good and fair' in the mind within, as to be on the whole, a highly pleaſing object to every man of taſte and virtue.

It is a common error with deformed people, and men advanced in life, to ſuppoſe themſelves incapable of being beloved. The obſervations already made may have tended to remove this prejudice; but in order more diſtinctly to perceive its fallacy, it will be of uſe to attend for a moment to the proceſs by which the affections are generated in the mind. According to the ſyſtem of Hartley, which affords by far the moſt ſatisfactory explication of the mental phenomena that has yet been given, the various impreſſions we receive from thoſe with whom we aſſociate, coaleſce into one complex feeling, which is accompanied either with attachment or averſion, according to the predominance of pleaſing or painful ideas. This feeling becomes inſeparably connected with the idea of the individual, and ariſes in our minds whenever he is the object of our attention; ſo that every thing belonging to him is viewed through this medium, and neceſſarily receives a tinge of its prevailing colour. Hence it is, that we are able to form ſuch entire and powerful attachments, notwithſtanding all the faults and imperfections with which human nature is checquered. For although ſome diſagreeable feelings, ariſing from moral or perſonal defects, ſhould blend themſelves with the idea of thoſe whom we love, yet as they exiſt not in a ſeparate ſtate, but are combined with more powerful impreſſions of a pleaſing kind, they in a great meaſure loſe their proper effect; they perhaps diminiſh the ſum total of complacency, but being the ſmaller part, they leave a balance of pure pleaſure behind. Common obſervation confirms this theory. The lover is blind to the faults of his miſtreſs, or if he at all perceives them, he loves them as a part of her; they form an inſeparable part of the idea which he cheriſhes in his boſom, and he is often diſpoſed to aſcribe to them a certain unaccount-

countable charm, which gives them he knows not what of graceful and becoming. It is not too much to affirm, that homelineſs may be, and often is, in this manner, converted into beauty by the transforming power of a lover's imagination. Every perſon knows, that beauty is only one of the cauſes which excite affection; that elegant accompliſhments, good humour, wit, the arts of pleaſing converſation—whatever, in ſhort, ſerves to connect agreeable feelings with the preſence or recollection of the individual, alſo tend to produce it. It were highly unreaſonable to ſuppoſe, that the ſingle diſadvantage of perſon or of age, muſt neceſſarily overcome a combination of theſe cauſes; and in fact, inſtances to the contrary ſo frequently occur in common life, as to have drawn upon the fair ſex, an imputation of whimſicalneſs from ſuperficial obſervers. Our immortal dramatiſt has never been accuſed of violating the probability of nature, by the affection of Deſdemona for the Moor Othello. With his uſual knowledge of the human mind, he has aſſigned two moral cauſes amply competent to this effect; pity, and the admiration of valour; to which we may add eloquence, perhaps not the leaſt powerful of the three. It is not, however, neceſſary for our purpoſe to inſiſt on this point. It is a ſufficient conſolation to the deformed to know, that all which a wiſe man can deſire, may be theirs; that they are capable of inſpiring that calm and rational affection, which is the true foundation of domeſtic happineſs, and which, being fixed on moral qualities, is not liable to decay with years, or to pall by ſatiety.

It may be thought after all, that conſolation of this kind is very little needed by thoſe to whom it is addreſſed, and that ſuch obſervations as the foregoing will be rather detrimental than uſeful, by encreaſing that abſurd perſonal vanity for which they are already ſo remarkable. That deformed people are peculiarly ſubject to vanity, is an opinion very generally entertained, and in ſpite of its evident improbability, not without ſome foundation in appearances. A little reflection muſt however convince us, that this is entirely a miſapprehenſion, occaſioned by our not adverting to the fact, that ſtates of mind, apparently ſimilar, ſometimes ariſe from contrary cauſes. Thus, the handſome and the deformed are both much occupied about their perſons; but from motives preciſely oppoſite; the one, becauſe he is conſcious of being an agreeable object in the ſight of mankind; the other, becauſe he feels that he is the reverſe. Both are fond of dreſs, and equally eager to adopt every new ornament; but in the former, this proceeds from a deſire to encreaſe his attractions: in the latter, from a wiſh to palliate or conceal his defects. Their actions are therefore ſimilar, and hence are aſcribed to the ſame motive; though in the one, vanity or conceit is the moving principle; in the other, perhaps too deep a ſenſe of inferiority. It muſt be acknowledged however, that this principle in the minds of the deformed, by keeping the attention conſtantly fixed on the perſonal appearance, produces many of the effects of vanity. In its exceſs, it is the great ſource of their unhappineſs; its uſual effect being either a total want of firmneſs and ſelf poſſeſſion, in ſo much that, like baſhful children, they are hardly able to look up to meet the eye of a ſtranger; or an irritable jealouſy of temper, which is conſtantly watching the looks of others for ſymptoms of contempt or ridicule, and finds matter of reſentment and

complaint in the moſt innocent circumſtances. The only effectual remedy againſt it, is a juſt and manly confidence in the ſuperiority of the mind over the body; together with an aſſiduous cultivation of thoſe intellectual and moral graces, which form the beſt counterpoiſe to corporeal imperfections.

For the Scots Magazine.

PROVIDENCE;

A FRAGMENT.

"PROVIDENCE, thou art unjuſt." It was exclaimed in a deſperate tone, by a man betwixt 60 and 70 years of age. He was ſitting on a ſtone at the end of the ſtreet, immerſed in deep meditation. His clothes were much worn, and in his countenance was depicted poverty and extreme grief. I gently enquired into the cauſe of his ſorrows. He roſe up, and requeſted me to accompany him. I followed him into a miſerable apartment. Here I beheld a young woman pale and emaciated, recovering ſlowly from the effects of a ſevere fever. There was a delicacy in her manners, extremely intereſting. She was at the ſide of a bed, adminiſtering ſome medicines to her mother, whoſe recovery was hardly expected. Their laſt farthing had been expended the preceding day, and in order to obtain a little ſuſtenance for his wife and daughter, the old man had gone out for the firſt time, when I beheld him, with the intention of aſking charity. I ſighed at the affecting ſcene. The old man ſighed alſo—took me to the window—and pointed to the oppoſite houſe. It was a ſtately dwelling. Elegant carriages were hurrying to the door. The ſound of mirth and jollity was loud. Within, extravagance ſeemed to reign. I well underſtood the old man's meaning, and felt keenly the ſtriking contraſt. The proprietor of that houſe, ſaid the old man, was the ſon of one of my father's ſervants. I took a liking to the boy, and beſtowed on him a liberal education. We for ſometime carried on together an extenſive trade, but differed. By his villainous exertions, I am reduced to my preſent diſtreſſed ſtate. You complained that I was accuſing providence; can you be ſurpriſed that I did ſo, when you thus ſee the generous man afflicted, while the ungrateful man flouriſheth, and trampleth on the neck of his benefactor. His reaſoning bewildered me, and his arguments I could not refute. But I was ſenſible, that it was not a time for argument, while a family were ſtarving. My riches were abundant. I procured phyſicians, and the family recovered. I placed them in a comfortable ſituation. I regained to the old man great part of the fortune which had been wreſted from him by an unfeeling wretch. That wretch now feels the utmoſt anguiſh. Exceſs has wrecked his conſtitution. His hypocriſy

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and baſeneſs are known to the world. His riches are returned to the right owner. He lies on his death-bed, with not a ſingle conſolation—the reflection that the widow and the orphan were ſupported by his beneficence, cannot cheer his dark deſponding ſoul.—The old man pities his condition, and even adminiſters to his relief. He regrets, that he ever exclaimed, "Providence, thou art unjuſt." He admires the ways of God to man. He is convinced, that we ſhould never repine; and that "although weeping may endure for a night, yet, to the righteous, joy cometh in the morning." C. R.

ON AN ESTABLISHED RELIGION.

To the Publiſher of the Scots Magazine.

SIR,

I OBSERVE in your Magazine for September, a paper by a Diſſenter, in anſwer to an Eſſay by Lælius, on the Neceſſity of an Eſtabliſhed Religion. The writer pays his antagoniſt the compliment of having refrained from any acrimonious or illiberal inſinuation againſt the *motives* of thoſe whoſe ſentiments differ from his own. I have always conſidered it as extremely unfair to impute to any man intentions which he diſavows, or to repreſent every diverſity of ſentiment as the effect of ſome ſiniſter motive. But, Sir, there are ſome caſes, in which it is difficult to ſeparate the attempt from the motive which has given riſe to it; and in this age of innovation, when ſo many attempts are made to overturn all thoſe inſtitutions, whether of a civil or religious nature, which are venerable from their antiquity, whoſe utility has ſtood the teſt of experience, and been confirmed by the voice of ages, I own, I am apt to ſuſpect the motives of thoſe who appear anxious to controvert the general ſentiments, both of ancient and modern times. I do not wiſh, however, to aſcribe to the writer in queſtion, any improper motives, but ſurely the Diſſenter muſt know, that the ſentiments which he avows, are repugnant to the general opinions of mankind, and will be regarded at leaſt with a ſuſpicious eye, by every perſon not infected with thoſe principles whoſe operation is found to be ſo hoſtile to the peace and good order of ſociety. The tendency of every attempt to bring the religious eſtabliſhments of the country into diſrepute with the great body of the people, muſt be extremely obvious, and deſerves to be watched againſt with the greateſt care.

IT is not the deſign of this paper to undertake a complete vindication of religious eſtabliſhments, I only wiſh to make a few obſervations on what the Diſſenter has advanced on the ſubject.

AFTER ſome remarks on the nature and proper province of government, which I ſhall not ſtay to examine, he undertakes to ſhew, "that religious eſtabliſhments tend to ob-

complaint in the moſt innocent circumſtances. The only effectual remedy againſt it, is a juſt and manly confidence in the ſuperiority of the mind over the body; together with an aſſiduous cultivation of thoſe intellectual and moral graces, which form the beſt counterpoiſe to corporeal imperfections.

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SIR,

I OBSERVE in your Magazine for September, a paper by a Diſſenter, in anſwer to an Eſſay by Lælius, on the Neceſſity of an Eſtabliſhed Religion. The writer pays his antagoniſt the compliment of having refrained from any acrimonious or illiberal inſinuation againſt the *motives* of thoſe whoſe ſentiments differ from his own. I have always conſidered it as extremely unfair to impute to any man intentions which he diſavows, or to repreſent every diverſity of ſentiment as the effect of ſome ſiniſter motive. But, Sir, there are ſome caſes, in which it is difficult to ſeparate the attempt from the motive which has given riſe to it; and in this age of innovation, when ſo many attempts are made to overturn all thoſe inſtitutions, whether of a civil or religious nature, which are venerable from their antiquity, whoſe utility has ſtood the teſt of experience, and been confirmed by the voice of ages, I own, I am apt to ſuſpect the motives of thoſe who appear anxious to controvert the general ſentiments, both of ancient and modern times. I do not wiſh, however, to aſcribe to the writer in queſtion, any improper motives, but ſurely the Diſſenter muſt know, that the ſentiments which he avows, are repugnant to the general opinions of mankind, and will be regarded at leaſt with a ſuſpicious eye, by every perſon not infected with thoſe principles whoſe operation is found to be ſo hoſtile to the peace and good order of ſociety. The tendency of every attempt to bring the religious eſtabliſhments of the country into diſrepute with the great body of the people, muſt be extremely obvious, and deſerves to be watched againſt with the greateſt care.

IT is not the deſign of this paper to undertake a complete vindication of religious eſtabliſhments, I only wiſh to make a few obſervations on what the Diſſenter has advanced on the ſubject.

AFTER ſome remarks on the nature and proper province of government, which I ſhall not ſtay to examine, he undertakes to ſhew, "that religious eſtabliſhments tend to ob-

ſtruct the improvement, and diminiſh the happineſs of mankind; and conſequently, that it is no part of the duty of a government to provide and ſupport ſuch an inſtitution." To one who reflects, that in every country where the greateſt improvements have been made, and where the greateſt happineſs has been enjoyed, there have alſo been ſome ſort of religious eſtabliſhments, the Diſſenter will probably find it no eaſy matter to perform the taſk which he has undertaken. In moſt of the celebrated nations of antiquity, with whoſe hiſtory we are acquainted, it is certain, that there was what may be termed an eſtabliſhed religion, or a body of men who were ſet apart to attend the ſervice of the gods, and who were ſupported and provided for by the government. We know that the Egyptians had their prieſts and miniſters of religion, and it will be difficult to ſhow, that their inſtitution either obſtructed the improvement, or diminiſhed the happineſs of the people. The beſt argument with regard either to civil or religious eſtabliſhments, I hold to be not theoretical ſpeculations, but facts and experience; and the hiſtory of the world ſhews, that where there is no eſtabliſhed religion, there is no religion at all. I have always conſidered religion as the principal cauſe of the improvement, the civilization, and the happineſs of mankind, and ſeldom indeed will it be found, that any but an eſtabliſhed religion has been productive of theſe good effects. We know that among the Greeks and Romans alſo, there was an eſtabliſhed religion; and we ſhould think, that it would go a great way to reconcile thoſe who believe in revelation to religious eſtabliſhments, if they would reflect, that there was ſuch an inſtitution among the Jews, appointed even by God himſelf.

But let us attend to the Diſſenter's argument. "When a government," ſays he, "appoints a body of men in the capacity of what is called a church eſtabliſhed, it always (expreſsly or in effect,) preſcribes to them the promulgation of certain doctrines which it *decrees* to be truth, and reſtricts the concluſions of their inquiries to a conſiſtency with the preſcribed doctrines." This is by no means, a juſt account of the matter. The government, as ſuch, does not *decree* what doctrines ſhall be truth; it leaves the deciſion to thoſe who are better qualified for the taſk, thoſe who have made themſelves acquainted with the ſcriptures, which are acknowledged by proteſtants, and not denied (at leaſt in expreſs words) by the Diſſenter, to be the only infallible ſtandard of faith and manners; and all that government in this caſe does, is only to declare, that it will ſupport and countenance a particular body of men, in teaching and illuſtrating that ſyſtem of doctrines, which the church has, upon the moſt mature deliberation, found to be moſt conformable to the word of God. By the way, it may not be improper to obſerve, that the Diſſenter ſeems all along to entertain a very confined and improper notion of the province of a teacher of religion. He ſuppoſes it to be the whole buſineſs of ſuch a one, to teach a certain ſyſtem of doctrines, in other words, merely to tell the people what they are to believe. This, however, is very far from being the caſe. A much more extenſive and important part of his office is, to inſtruct the people in what they are to practiſe, to remind them of their duty, and to enforce the performance of it. And this is a province which will admit of very great

great variety, and where the ſpeculations of ingenuity are but little reſtricted by human creeds or ſyſtems. In all Chriſtian churches, the great duties of morality are the ſame, and to inculcate theſe is a taſk which the teachers of religion cannot be at too much pains to diſcharge.

The Diſſenter goes on to confirm his aſſertion by ſome particular arguments. The firſt is, that "the influence of an eſtabliſhment upon the appointed teacher is pernicious, by debaſing his own mind, and rendering him hurtful to others. When a man is hired to teach a particular ſet of doctrines, he will moſt frequently teach them, becauſe he is paid; and, therefore, he can ſeldom be the diſintereſted admirer and indefatigable advocate of truth." This is indeed a moſt formidable argument, but the misfortune is, that if it proves any thing at all, it will prove a great deal too much. When a profeſſor in an univerſity is appointed to teach the Elements of Euclid, and has a ſalary for ſo doing, he will moſt frequently teach them, becauſe he is paid, but it will not follow, that he himſelf does not believe the propoſitions which he demonſtrates. In the ſame manner, though a clergyman of the eſtabliſhed church teach the doctrines of Chriſtianity, becauſe he is paid for teaching them, ſtill he may be as much convinced of their truth, as if he received no reward for his trouble. Beſides, will it make any eſſential difference in this reſpect, whether the teacher is paid by government, or by his own particular hearers? Almoſt all the different ſects of diſſenters in this country, it is well known, have public teachers or miniſters appointed to preach in their ſeveral congregations, who are paid by contributions from their flocks. The only exception of any conſequence is among a ſet lately ſprung up, but who, as far as I underſtand, do not call themſelves diſſenters, I mean the perſons who go by the name of Miſſionaries, whoſe miniſters are paid, ſometimes at leaſt, not by their congregations, but out of ſome other funds, the nature of which I do not profeſs to know. And yet it is preſumed that it will be found, that theſe miniſters are hired to teach a particular ſet of doctrines. And I would only here beg leave to aſk a few plain queſtions—Is not the miniſter of every ſeparate congregation in this country paid, either one way or other for what he teaches? Is he not paid, or hired, as the Diſſenter expreſſes it for teaching a particular ſet of doctrines, namely, thoſe of the ſect or party to which he belongs? and is it not poſſible that a diſſenting miniſter may at leaſt as frequently as one of the eſtabliſhed church, for the ſake of hire, teach to others what he does not believe himſelf? It is well known, that the great body of diſſenters adhere with great ſtrictneſs to their ſtandards which, in general, are the ſame with that of the eſtabliſhed church, and it is expreſsly for teaching theſe doctrines, that their reſpective miniſters are paid by their people. And how ſuch a plan can promote the liberal inveſtigation of truth, any more than the eſtabliſhment of a national church, I own, I can by no means diſcover. Will it for a moment be maintained, that the teacher in a diſſenting congregation, who is entirely dependent on his people, will venture to publiſh any doctrines as the reſult of liberal inveſtigation, which are not ſtrictly conformable to thoſe ſtandards to which he has promiſed an adherence? Are not free enquiry, and "unreſtrained ſpeculations" neither to be expected from thoſe even who are not dependant

on

on the caprice of the multitude; and who, provided they do not attack what the church conſiders as the fundamental doctrines of religion, may publiſh to the world any peculiar opinions of their own, without running the riſk of that perſecution to which thoſe who have nothing to ſupport them but the juſtice of their cauſe, will often be expoſed from the prejudice of narrow minds?

After all, few of your readers, I preſume, will be diſpoſed to admit in its full extent, the doctrine of the Diſſenter, who takes it for granted, "that when a man can ſay only what is preſcribed to him, no matter by what authority, and when all his inveſtigations muſt terminate at a point defined by another, as the ultimatum of his reſearch, his communications muſt, in many inſtances, be loaded with errors, which miſlead and render his auditors vicious and unhappy." We all feel the truth of the maxim, *humanum eſt errare*, but if ſyſtems of doctrines and creeds, compiled by councils and aſſemblies, muſt of *neceſſity* be loaded with many errors, is it abſolutely certain, that no individual, when allowed to "deviate into the region of unreſtrained ſpeculation," will be in danger of falling into any miſtakes? a man of plain underſtanding is apt to ſuſpect, that if the collective wiſdom of a national church, in attempting to define the articles of religion, cannot poſſibly avoid numerous errors, individuals, if left to their own ſpeculations, would not be more infallible. If he who teaches what is preſcribed to him by another, muſt of neceſſity teach many errors, is it certain, that he who indulges his own reveries, never can fail in the diſcovery of truth? But is it neceſſary, in order to diſcover either religious or moral truths, that the teacher ſhould be allowed to "deviate into the region of unreſtrained ſpeculation?" I always underſtood, that among Chriſtians, revelation, and not "ſpeculation" was the ſource whence all our knowledge was derived. The poet ſpeaks of a religion which its profeſſors ſeemed to think,

was intended
For nothing elſe but to be mended.

If the Diſſenter is of this religion, I will readily grant, that eſtabliſhments of any kind, are extremely unfavourable to his purpoſe. Nay, if he is one, which, however, I have no right to ſuppoſe, who thinks that Chriſtianity is merely of human invention, and that a religion might be diſcovered much better adapted to the circumſtances of mankind, I will admit, that eſtabliſhments are by no means favourable to ſuch diſcovery. But, though the eſtabliſhed church were completely overturned, it would ſtill be true, "that a credulous ignorant man on the one hand, or a man deſtitute of principle on the other (either of which, he modeſtly aſſerts, that a churchman muſt too often be) will be found very inadequate to the taſk of beneficially improving mankind." A perſon of this character, whether a churchman or a diſſenter, is indeed very ill qualified for being a teacher of religion, but whether he be credulous or ignorant, or deſtitute of principle, it would be fully as well for thoſe whom he is to inſtruct, that he were reſtricted to ſay only what was preſcribed to him, as that he were allowed to "deviate into the region of unreſtrained ſpeculation."

I have not left room for a particular examination of the 2d argument, which, however, as far as I can obſerve, does not differ much from the former. "A creed, we are told, is ſet up as the ſtandard of truth,

truth, a conſiderable obſtacle is therefore thrown in the way of free diſcuſſion, and unlimited communication of opinion, which are the moſt ample ſtores whence we derive uſeful knowledge." Still, revelation is overlooked as the ſource of religious knowledge, which is to be acquired by "free diſcuſſion," or as formerly, "by deviating into the region of unreſtrained ſpeculation." The New Teſtament ſeems to me to recommend to Chriſtians, unity of faith; but, according to the Diſſenter, the greater variety of opinions, ſo much the better, and if I underſtand his meaning, it is, that no two congregations ſhould agree together, either in articles of faith, or in modes of worſhip, and that there ſhould be no common principle to which an appeal ſhould be made.

ESTABLISHMENTS are alſo charged with hypocriſy, which the Diſſenter ſays muſt be a general vice, and a moſt odious vice to be ſure it is: but as we have only his own word for it, I muſt be excuſed if I do not ſtay to examine the evidence by which he may chooſe to ſupport this aſſertion.

As to religious teſts and penal ſtatutes of every kind, which the Diſſenter lays hold of, they do not properly belong to the preſent queſtion. I ſhall neither undertake to defend nor condemn them. Free toleration, ſuch as the diſſenters in this country enjoy, I conſider as one of their natural rights, of which I ſhould be very ſorry to ſee them deprived. But it may be worthy of remark, that the diſſenters themſelves, at leaſt the burgher and antiburgher Seceders, and church of Relief, in ſtating the grounds of their ſeparation from the church, do not ſeem to look upon eſtabliſhments with ſuch an evil eye as your correſpondent. They ſtate theſe grounds to be the corruptions which they allege have crept into the church, and far from wiſhing to ſee it overturned, they only profeſs to bear teſtimony againſt its errors, and even call themſelves the uncorrupt part of it, and maintain, that their principles are the ſame with thoſe of the eſtabliſhment in the times of its greateſt purity. Nor do I believe, that the overthrow of the eſtabliſhed church would add much to the flouriſhing condition of the diſſenters. On this ſubject, I would beg leave to call the attention of your readers to an elegant quotation by Dr Gleig, in your Magazine for October, page 791. "To be of no church is dangerous. Religion, of which the reward is diſtant, and which is animated only by faith and hope, will glide by degrees out of the mind, unleſs it be invigorated and re-impreſſed by external ordinances, by ſtated calls to worſhip, and by the ſalutary influence of example." As to what the Diſſenter ſays of the flouriſhing ſtate of religion, and the great happineſs enjoyed in the United States of America, I own my information is not very extenſive, but from any thing that I have heard, I very much ſuſpect the truth of this flattering picture. But having already extended this paper to ſo great length, I ſhall not enter upon the conſideration of what the Diſſenter farther advances on the ſubject. If notwithſtanding the communication of Lælius, you deem the foregoing obſervations worthy of a place in your Miſcellany, your inſerting them will very much oblige, Sir,

Yours, &c &c.

FIFE, *Nov.* 26. 1802. } SINCERUS.

EXTRACTS

FROM THE JOURNAL OF A TOUR THROUGH FRANCE AND PART OF ITALY, IN THE COURSE OF LAST WINTER AND SPRING.

LETTER I.

My Dear HENRY, { DOVER, *Oct.* 16. 1801.

AS I ſtood this morning on one of the cliffs which overhang this town, and ſtretched my view acroſs the ſtraits to trace the dim outlines of the oppoſite coaſt, I remembered the promiſes you exacted of me before I left Scotland, and reſolved, by beginning my journal without delay, to convince you, that I am not diſpoſed to break it. The fact is, that, in fulfilling this engagement, I ſhall gratify myſelf as much as you. I have ſo long been in the habit of depoſiting, in your boſom, a tranſcript of all my ſtrong emotions, that without your participation, I already find my pleaſures deficient in reliſh, and my uneaſy feelings doubly ſevere. It is true, that in the companion of my travels, I have a friend, who is worthy of confidence and love; but he was not the companion of my boyhood, nor has he been long the friend of my riper years.

" Where'er I roam, whatever realms to ſee,
" My heart, untravelled, fondly turns to thee;
" Still to *my brother* turns with ceaſeleſs pain,
" And drags, at each remove, a lengthening chain.

IT would be the height of affectation in me to inſinuate any fear, that my letters from the continent may prove unintereſting to you. I am too well aſſured of your partiality in my favour, to ſuſpect, that what I write can be read by you, with indifference. But I have reaſon to fear, nay, I am almoſt certain, that you entertain too ſanguine expectations of inſtructive amuſement from the peruſal of my journal. It is true, that I go abroad at an intereſting period, and that the exertions of our good W. and of our ineſtimable friend Dr C—— have procured me many valuable introductions; but the peculiar circumſtances under which I travel, may render it highly improper for me to avail myſelf of theſe advantages as I could wiſh, and I may return to England without having met with a ſingle character of eminence, either in the mercantile or literary world. I foreſee, too, that my obſervations will often be written under circumſtances of fatigue and anxiety. However limited their ſphere, therefore, they muſt of neceſſity be conciſe, and may often be incorrectly expreſſed. But what is worſe than this, I think it my duty to warn you of it thus early, once for all; when you find me warm in my commendations, or ſevere in my cenſure, you may often find it neceſſary to make allowance for the feelings under which I wrote, or for the irreſiſtible power of prejudice which may bias my judgment. I promiſe, however, never wilfully to miſlead you, and I ſhall at leaſt *endeavour* to be candid.

BUT

But you are impatient all this while to hear of your friend M——, about whom you enquired ſo anxiouſly in your laſt. With regard to his health, I ſhall only ſay, that I hope our journey ſouthward will improve it. In other reſpects, as well as in that, he muſt have undergone much change ſince you formerly knew him; yet, even now, I diſtinctly recogniſe in him thoſe amiable qualities, which then attracted and ſecured your eſteem and affection. They are tempered by the more manly virtues, and regulated by a knowledge of the world, but they will always maintain a predominance in his character. From this, joined to the extent of his knowledge, the accuracy of his judgment, and the delicacy of his taſte, I anticipate much of both pleaſure and improvement in his company. He likes to talk of his intimacy with you, and this has at once eſtabliſhed betwixt us an indiſſoluble bond of union.

We ſet out from London, two days after the public rejoicings for the ſigning of the Preliminaries of Peace. This happy event gives riſe to the indulgence of many pleaſing reveries, checked, however, by occaſional alternations of fear. Q. F. F. Q. S.! M—— has ſtood the journey wonderfully well, and we are ready to proceed to France by the firſt veſſel that offers. We have brought with us two ſervants, Cimbaloni and Edwards. The firſt, as you will gueſs from his name, is by birth an Italian, tho' by reſidence he is a citizen of the world. Under different maſters, he has travelled through almoſt every country in Europe, and he profeſſes to ſpeak all ſorts of language, Engliſh, French, Spaniſh, Portugueſe, Dutch, German, Turkiſh, and modern Greek, beſides his vernacular tongue. But if I may be allowed to judge from the ſpecimens he hourly gives us of his Engliſh and his French, he is not content with any one of the languages in its native purity, but enriches each with materials borrowed from the general ſtock. He is a clever, active, plauſible fellow, and promiſes to be a very uſeful travelling-ſervant. As to Edwards, he is a good, honeſt, faithful lad, who is much attached from gratitude to M——'s family, and who is permitted to accompany us, merely becauſe he could not think of parting with his maſter. Though he ſpeaks no language but his mother tongue, we may have no reaſon to repent our having taken him with us.

As no free communication is yet open betwixt the two nations, we can only get over under a flag of truce, and in a veſſel employed by Government. We are therefore detained here in a ſtate of teazing ſuſpence, with regard to the time of our departure. In the mean time, we amuſe ourſelves as well as the place will allow, though it affords few objects to intereſt and gratify curioſity. The docks extend into the very heart of this little town, and begin now to reſume an appearance of activity, which had but too long been ſuſpended. Every countenance ſeems brightened by hope, and animated by the purſuit of ſome object. I believe no place in the kingdom joined more cordially than Dover in the general rejoicings at the proſpect of Peace. Its proſperity, I may almoſt ſay, its exiſtence, is entirely dependant on our intercourſe with France. The caſtle forms a picturesque crown to a mountain at the north end of the town, and during the war, has been conſiderably improved. On the brow of a cliff which hangs over the pebbly ſhore, are perched the new barracks, to which the only acceſs is a narrow tunnel

drilled through the chalky rock, and lighted at intervals from above. Some of the apartments are mere excavations in the ſubſtance of the mountain, which is eaſily perforated without being liable to fall in upon the workmen. All the mountains in this neighbourhood conſiſt of this cretaceous matter, in which there are embedded great quantities of ground flints depoſited in horizontal ſtrata, at intervals of about three feet of ſolid chalk. From the battlements of the caſtle, the celebrated cliffs of Shakeſpeare form a conſpicuous object. They rear their lofty head to the ſouthward of the town.

Oct 17. I was interrupted yeſterday by a welcome call from a fellow traveller, who is in the ſame predicament with ourſelves, and who came to announce the proſpect of a ſpeedy releaſe from it. The Ambaſſador, it ſeems, has ſent down two or three carriages, and I forget how many horſes, to wait for him at Calais, and a packet is ordered to be in readineſs to depart with them to-morrow. I was amuſed with the object of my viſitor's journey to France. It is, *to get quit of a giddiness or confusion in his head!* I have heard of many a ſound brain being rendered giddy and confuſed by a trip to the Continent, but I never before knew that preſcribed as a *cure* for the diſeaſe. Its virtues ſeem to reſemble thoſe of the fumes of tobacco ſo feelingly deſcribed by our countryman in theſe elegant verſes:

" Tobacco reek, Tobacco reek,
" When I am well, it makes me ſick:
" Tobacco reek, Tobacco reek,
" It makes me well when I am ſick."

I willingly cloſe this long letter to expedite matters for our departure. My next will be dated from Calais.

Yours, with eſteem & affection.

For the Scots Magazine.

ORIGINAL LETTER OF CHARLES I.

This intereſting letter needs no comment. Cold indeed muſt that breaſt be, which can peruſe it without emotion, or reflect upon his fate without regret.

"*Cairsbrook, Monday, July* 31. 16[illegible]8.

"My Lords and Gentlemen,

"It is no ſmall comfort to me that my native country hath ſo true a ſence of my preſent condition, as I finde expreſt by your lettre of the 8 of this month, and declaration; bothe wch I receaved upon Fryday laſt. And the ſame reaſon wch makes you diſcreetly and generouſly at this tyme forbeare to preſs any thing to me, hinders me likewais to make particular profeſſions unto you, leaſt it may be imagind that deſyre of

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liberty ſhould be the only ſecretary to my thoughts: yet thus much I cannot but ſay, that as, in all humaine reaſon, nothing but a free perſonnall treaty with me can ſetle the unhappy diſtractions of theſe diſtreſſed kingdomes, ſo, if that could once be had, I would not doubt but that (by the grace of God) a happy peace would ſoone follow; ſuch force, I belive, true reaſon hath in the harts of all men, when it may be clearly and calmely heard. And I am not aſhamed at all tymes to profeſſe, that it hath and ſo ſhall be alwais want of underſtanding, not will, if I doe not yeald to reaſon, whenſoever and from whomſoever I heare it; and it were a ſtrange thing ſhould reaſon be leſs eſteemed becauſe it comes from me, wch truely I doe not expect from you; your declaration ſeeming to me (and I hope that your actions will prove that I am not deceaved) to be ſo well grounded upon honor and juſtice, that albeit, by way of opinion, I cannot give a placet to every clauſe in it; yet, I am confident, upon a calme and friendly debate, we ſhall very well agree. To conclude: I cannot for the preſent better ſhow my thankefullneſſe to you, for the generous and loyall expreſſions of your affections to me, than by giving you my honeſt and harty advice, wch is, really and conſtantly, (without ſeeking privat ends) to purſue the public profeſſions in your declaration, as ſincere Chriſtians and good ſubjects ought to doe; alwaies remembring, that as the beſt foundation of loyalty is Chriſtianity, ſo true Chriſtianity teaches perfect loyalty; and, without this juſt reciprocation, neither is truly what they pretend to be. But I am both confident that this needs not to you, as alſo that you will rightly underſtand this, which is affectionatly intended by your moſt aſſeured reall conſtant friend,

CHARLES R."

Superſcribed, "For the Lords and Gentlemen Committies of the Scots Parliament, together with the Officers of that Army."

For the Scots Magazine.

ORIGINAL LETTER

OF

DAVID HUME ESQ. TO SIR H— E—.

DEAR SIR H—

I HAD been very anxious for ſome time, on account of a rumour, that the miniſtry intended to take your commiſſion from you; but receiv'd conſiderable eaſe on ſeeing your letter to Edmonſtone, where you tell him that the blow is already

ſtruck, and that it has not hit you. It did indeed occur to me that ſo ſingular a way of treating you, won'd procure you friends, who, when power ſhould come to their turn, wou'd ſee juſtice done you; that it was by the late promotions that your brevet of Lieutenant Colonel was entirely to be diſregarded, and that to ſerve longer under ſuch diſcouragements, was more diſagreeable than to loſe all your labour; and that at worſt, the general being ſatisfy'd with your conduct, wou'd be eaſily able to make you compenſation for your loſſes. I hope I am right in theſe views or conjectures. However high an idea I may have entertain'd of philoſophy in general, or your approximation towards that noble acquirement; I ſhou'd be ſorry to find, that the indifference which you expreſs, proceeded entirely from philoſophy.

I have been ſet upon by ſeveral to write ſomething; tho' it were only to be inſerted in the magazines, in oppoſition to this account which Voltaire has given of our expeditions; but my anſwer ſtill is, that it is not worth while, and that he is ſo totally miſtaken in every circumſtance of that affair, and indeed of every affair, that, I preſume, nobody will pay much attention to him. I hope you are of the ſame opinion.

I beg to be remember'd to the Doctor, I am ſorry to hear that G——t is growing out of all ſhape, and yet ſtill retains his inclination to foppery; for my part I have ceas'd dreſſing ſince my belly has ſwell'd ſo enormouſly. Alas! that is not an infirmity like growing fat, to be diſguis'd with powder and pomatum. We hear that Mrs M—r--y ſhines extremely; and impiouſly captivates all hearts, without giving the leaſt return of her own: I hope that the rumours which have been ſpread abroad, ſo much to her diſadvantage, are not true; what is —— doing? Is he always as obſtinate, and ſometimes as much in the wrong as formerly? Does his diſmiſſion from his Majeſty's ſervice, enſure us of your company next ſummer? I aſk a great many queſtions to fill up this letter of condoleance, or conſolation; but I deſire to live on very eaſy terms with my friends. I know you hate, and I hate to give trouble: It will be ſufficient, if, on our meeting, you give anſwers to my long catechiſm. I am with great ſincerity,

Dear Sir H—

your affectionate friend and humble ſervant,

DAVID HUME.

Edinburgh, 20 Janʸ. 1756.

LITE-

LITERARY EXTRACTS AND NOTICES.

An ACCOUNT of the MINISTRY at the ACCESSION of GEORGE III.

FROM ADOLPHUS'S HISTORY OF ENGLAND.

THE king found, on his acceſſion, an able adminiſtration, ſtrong from the combination of parties, and popular from uninterrupted ſucceſs.

The duke of Newcaſtle was the oſtenſible head of this miniſtry. A veteran in the ſervice of government, he was conſidered the leader of the Whig party, and during a period of forty-three years, filled a high ſituation at court and in the cabinet. His princely fortune and extenſive influence rendered him a powerful coadjutor, and his uniform zeal in promoting the ſucceſſion of the houſe of Brunſwick, endeared him to the great majority of the Whigs, as the champion of that cauſe. In his temper he was fretful and capricious, and jealous of thoſe who rivalled his political aſcendancy. This jealouſy, which formed the leading feature of his character, was reſtrained by the ſuperior talents and authority of Sir Robert Walpole, but on his retreat it became uncontrouled, and engendered perpetual altercations with ſucceeding miniſters, not excepting even his own brother, Mr Pelham. Some peculiarities in his manner, and a want of method in the tranſaction of buſineſs, expoſed him to ridicule. He was trifling and embarraſſed in converſation, always eager and in a hurry, unbounded in adulation, and profuſe in promiſes. Yet the duke of Newcaſtle poſſeſſed much greater abilities than are uſually attributed to him: he had a quick comprehenſion, was a uſeful and frequent debater, ſpoke with great animation, wrote with uncommon facility, and was perfect maſter of foreign affairs. He filled the office of ſecretary of ſtate from the year 1723, to the death of Mr Pelham in 1754, when he became firſt lord of the treaſury. Placed at the head of affairs, he was diſtracted with the multiplicity of buſineſs: weakneſs of councils, fluctuation of opinions, and deficiency of ſpirit, marked his adminiſtration. In 1744, he ſtrengthened himſelf by a coalition with the Tories and the Whigs in oppoſition to government, and formed the adminiſtration which was ludicrouſly termed the *broad bottom*. The diſcordant parts of this motely combination, were principally cemented by the conciliating manners of Mr Pelham; but on his death in 1754, diſſenſions broke out, and after many ineffectual attempts to form a permanent adminiſtration, (during which the duke made a temporary reſignation in November 1756, and continued out of office till July 1757) that cabinet was arranged which continued, without eſſential alteration, till the period at which this hiſtory commences. The duke of Newcaſtle ſtill retained the controul of domeſtic affairs, and the patronage of the church; but the conduct of the war, and the management of the houſe of commons, were committed to Mr Pitt.

Mr Pitt commenced his political career as a Whig, in oppoſition to Sir Robert Walpole, and ſoon diſtinguiſhed himſelf by the ſplendour and energy of his eloquence. He was an adherent

of

lord Cobham; attached himself to Frederick Prince of Wales, and in 1737 was appointed groom of his bed-chamber. He continued in oppoſition till the formation of the broad bottom miniſtry. In 1746, he was nominated vice-treaſurer of Ireland, and in the ſame year paymaſter of the forces; but the antipathy of the king, in conſequence of his acrimony in cenſuring German meaſures, overcame the repeated efforts of the duke of Newcaſtle to introduce him into the cabinet. At length, the irreſiſtible ſuperiority of his talents bore down every obſtacle: in 1757 the king, ſenſible of the weakneſs of the miniſtry, and alarmed at the ill ſucceſs of the war, reluctantly conſented to appoint him ſecretary of ſtate, an office which, during the temporary retreat of the duke of Newcaſtle, he had held for about four months; on his recall to office, Mr Pitt, according to the current expreſſion of the day, "took the cabinet by ſtorm." From this moment Great Britain aſſumed a formidable poſition. Mr Pitt relinquiſhed his oppoſition to continental connections: conſtant ſucceſs attended his meaſures: his commanding eloquence, the wiſdom of his plans, the vigour of his exertions, together with the ſtrength of his adminiſtration, ſilenced parliamentary oppoſition: the people viewed him with an admiration bordering on idolatry; and George II. highly gratified at the proſecution of his favourite meaſures, and the unprecedented tranquillity of the kingdom, yielded, with implicit confidence, the reins of government to his direction.

Mr Pitt was ſupported in the cabinet by his brother in-law, Lord Temple, who ſucceeded to the influence and eſtate of his uncle, lord Cobham. He was diſtinguiſhed for his parliamentary abilities, and much reſpected and beloved by his adherents.

Lord Granville, better known under the title of lord Carteret, was preſident of the council. At an early period of his life he was ſecretary of ſtate, and lord lieutenant of Ireland. Being diſmiſſed in the reign of George I. he joined the oppoſition againſt Sir Robert Walpole; and, on his reſignation, was reſtored to the office of ſecretary of ſtate, became the favourite of the king, and took the lead in the conduct of foreign affairs. After an ineffectual ſtruggle with Newcaſtle for pre-eminence, he reſigned in February 1745. In 1751 he was appointed preſident of the council, and retained that office till his death. He was a man of great talents and literary acquirements; indefatigable in buſineſs, of commanding eloquence, and converſant in foreign affairs. To thoſe who conſidered his eminent capacity, and arrogant diſpoſition, it was matter of ſurprize that he ſubmitted to the aſcendancy of the Pelhams, and accepted a ſituation which, though ſuperior in dignity, was ſubordinate in importance.

Mr Fox, paymaſter of the forces, was a friend and active ſupporter of Sir Robert Walpole; and from his firſt entrance into parliament, had almoſt uniformly promoted the meaſures of government. Under Mr Pelham, he acted in the capacity of lord of the treaſury and ſecretary at war; and was content to fill a ſubordinate department in the houſe of commons; but, on his death, thought himſelf entitled to manage the houſe, and contended with Mr Pitt for pre-eminence. After a long ſeries of cabals, he gained a momentary aſcendancy, and on the 14th of November 1755 was appointed ſecretary of ſtate; but in the month of November 1756 he reſigned, and on the 5th of July 1757, became paymaſter of the forces. Mr Fox was of an acute and penetrating genius, and active in buſineſs. His ſpeeches were replete with information, method, and ſenſe, but he wanted that nervous and irreſiſtible eloquence which characteriſed Mr Pitt. His manners were conciliatory, and few men had more perſonal friends.

Several of the remaining members of adminiſtration were highly reſpectable for talents and integrity; amongſt whom muſt be noticed, lord keeper, afterwards lord chancellor Northington, the duke of Devonſhire lord chamberlain, Mr Legge chancellor of the exchequer, lord Anſon firſt lord of the admiralty, and lord Holderneſſe ſecretary of ſtate.

THE

THE FINAL SUPPRESSION OF THE JESUITS.

FROM THE SAME.

THE event which, at this period, (1767) moſt immediately affected the intereſts of mankind was the fall of the Jeſuits. That body, by their learning, activity, intrigue, and federal union, had acquired an unlimited authority in all catholic countries; they regulated the conſciences of crowned heads; at their ſuggeſtions treaties were confirmed or broken, and war or peace prevailed. Their influence extended to all parts; the camp, the college, and even the cottage paid implicit deference to their mandates. As preceptors they had the advantage of diſcerning and giving an inflexion to the tempers, paſſions, and habits of youth, of acquiring an unlimited aſcendency over the mind; of enſlaving the timid, reſtraining the proud, and bending even the energies of courage and virtue to their own peculiar views. Their orders, and even many regulations of their ſociety, were an inſcrutable myſtery, but ſo early was their intelligence, and ſo prompt their communication, that they ſeemed every where to be the firſt appriſed of occurrences, and earlieſt and moſt abundantly benefited by them. Their activity and influence over the timid and ſuperſtitious threw enormous wealth into their hands, and their ambition was ſuppoſed equal to their power. From their firſt eſtabliſhment as an order, they were occaſionally regarded with ſuſpicion and inquietude, and already ſeveral principal powers in Europe had expelled them as a body dangerous to government*. In ſome countries intrigue, ſuperſtition, or fear, had procured their re-admiſſion, but the preſent period was marked for their total expulſion and final ſuppreſſion. De Choiſeul, the French miniſter, conceived this great project, in which he was animated by political conſiderations, and by an attachment to the modern ſyſtems of free-thinking philoſophers. He procured in 1764 a ſuppreſſion of their order in France, although the members were ſtill permitted to continue their reſidence as individuals, conforming to the ſpiritual and civil ordinances of the realm.

In Spain, and the tranſ-atlantic dominions of that country, their influence was moſt extenſive, and from the bigoted attachment of the Spaniards to the catholic religion, and to the Jeſuits in particular, their eſtabliſhment was deemed perfectly ſecure, and their government as permanent and efficient as that of the king himſelf. Yet in the midſt of this ſecurity, and without any previous indication of jealouſy or diſpleaſure, their total ruin was effected. This project was conceived under the influence of De Choiſeul, and conducted by means of the marquis D'Oſſun, the French ambaſſador at the court of Madrid, who concerted his meaſures with Charles III. king of Spain, and the count D'Aranda his prime miniſter.

The execution of the deſign was ſudden and deciſive; at midnight large bodies of the military ſurrounded the ſix colleges of the Jeſuits in Madrid, forced the gates, ſecured the bells, and placing a ſentry at the door of each cell, commanded the fathers to riſe, ſummoned them into the refectory, and read the king's order for inſtant tranſportation. The royal ſeal was put on all their effects, except a few neceſſaries which they were permitted to carry away. All the hired coaches and chaiſes in Madrid, together with ſeveral waggons, being engaged and diſtributed in proper places, their journey towards Carthagena immediately began. The inhabitants of the capital, in the morning learned the intelligence with ſurprize and conſternation, but had not the power, if they had inclination, to interfere in preventing the execution of the king's command.

Three days afterwards, the jeſuits' college

* They were expelled from France in 1594, but re-eſtabliſhed in 1603; from England in 1604, from Venice in 1606, and from Portugal in 1759, under pretence of having inſtigated the families of Tavora and d'Aveiro to aſſaſſinate king Joſeph I.

college in Barcelona was furrounded, and the members tranſported in circumſtances exactly ſimilar. The ſame meaſures were adopted at the ſame hour in every part of the kingdom; ſhips were provided in the different ſea ports for carrying the jeſuits to the eccleſiaſtical ſtate; and the moſt effectual means were adopted for preventing any communication to the king's foreign dominions. The royal ordinance for the expulſion of the jeſuits was then publiſhed, by which all their property was confiſcated. A ſmall penſion was aſſigned to each individual, payable only while he reſided in a place appointed, and abſtained from offence in his writings and conduct, and the miſdemeanour of one was declared ſufficient to ſubject the whole body to a forfeiture of their ſtipends. The king's ſubjects were forbidden, under penalties of high treaſon, to correſpond with the jeſuits; they were enjoined to obſerve ſtrict ſilence, and not to write, declaim, or make any movement for or againſt theſe meaſures. The ſame regulations extended alſo to the Indies, where a ſimilar ſeizure and expulſion took place, and an immenſe property was acquired by government.

All men were ſurprized at the ſecrecy and rigour of this tranſaction, and were therefore prepared to receive and credit the accounts which might be given of the motives of the Spaniſh court. Extenſive projects and dangerous machinations were imputed to the jeſuits, and all the dread and jealouſy which other nations entertained of their malignity and influence were exerted in finding the cauſes of their unexpected downfall. It was currently believed that they had fomented, and perhaps excited, a dangerous popular inſurrection, which the year before had agitated the capital, and compelled the king to diſmiſs his miniſters.

But whether the crimes and intentions of the jeſuits were founded in fact, or the mere ſuggeſtions of a party inimical, not only to their eſtabliſhment as a body, but to the Chriſtian religion in general, their ſufferings entitle them, as men, to commiſeration. The horror of being ſuddenly torn from their homes, and all their ſocial connections, was augmented by the terrors of an uncertain deſtination, and the anticipation of an unwelcome reception. Men who were for the greater part advanced in years, all of them uſed to the indulgence of an honourable ſituation, and to the eaſe of a ſedentary life, were now reduced to the allowance and treatment of ſoldiers in tranſports. When they arrived before Civita Vecchia, the Pope, Clement XIII, prohibited their landing in his dominions: they were therefore obliged to await freſh orders from Spain. A negotiation was opened with the republic of Genoa, for permiſſion to land them in Corſica: before the treaty was concluded, the Spaniſh admiral received orders to ſail for the port of Baſtia; but the Corſican governor would not ſuffer them to diſembark. At length the ſanction of the Genoeſe government was obtained; the tranſports were ordered to the ports of Calvi, Algaiola, and Ajaccio, and the ſurviving jeſuits, amounting to two thouſand three hundred, were put on ſhore. The example of the king of Spain was immediately followed by his ſon Ferdinand VI, king of Naples, and afterwards by Parma: and in 1773 the order was ſuppreſſed by Clement XIV, who was elevated to the papacy on that expreſs condition.

Although, by a reſolute exertion of the civil power, this formidable ſociety was thus reduced, there is great reaſon to doubt that the ſtrength of the European governments was augmented by their fall. If they were really guilty of dangerous and treaſonable deſigns, ſufficient means were not wanting eſpecially in arbitrary monarchies, to puniſh the guilty and diſperſe their adherents. Even the whole order might have been reformed, their wealth diminiſhed, their power abridged, and their numbers reduced. But the deſtruction of a ſociety which included ſo much learning and ability, and reſpectable from connections and able publications in literature and theology, diminiſhed the general credit of the eſtabliſhed religion, and gave new ſpirit to thoſe who already meditated the deſtruction both of Chriſtianity and monarchy.

EXTRACT FROM PROFESSOR STEWART'S ACCOUNT OF THE LIFE AND WRITINGS OF DR REID.

THOMAS REID, D. D. late Profeſſor of Moral Philoſophy in the Univerſity of Glaſgow, was born on the 26th of April 1710, at Strachan in Kincardineſhire, a country pariſh ſituated about twenty miles from Aberdeen, on the north ſide of the Grampian Mountains.

His father, the Reverend Lewis Reid, was miniſter of this pariſh for fifty years. He was a clergyman, according to his ſon's account of him, reſpected by all who knew him, for his piety, prudence, and benevolence; inheriting from his anceſtors, (moſt of whom, from the time of the Proteſtant eſtabliſhment, had been miniſters of the church of Scotland) that purity and ſimplicity of manners which became his ſtation; and a love of letters, which, without attracting the notice of the world, amuſed his leiſure, and dignified his retirement.

For ſome generations before this time, a propenſity to literature, and to the learned profeſſions,—a propenſity, which, when it has once become characteriſtical of a race, is peculiarly apt to be propagated by the influence of early aſſociations and habits,—may be traced in ſeveral individuals among his kindred. One of his anceſtors, James Reid, was the firſt miniſter of Banchory-Ternan after the Reformation; and tranſmitted to four ſons a predilection for thoſe ſtudious habits which formed his own happineſs. He was himſelf a younger ſon of Mr Reid of Pitſoddels, a gentleman of a very ancient and reſpectable family in the county of Aberdeen.

James Reid was ſucceeded as miniſter of Banchory by his ſon Robert. Another ſon, Thomas, roſe to conſiderable diſtinction both as a philoſopher and a poet; and ſeems to have wanted neither ability nor inclination to turn his attainments to the beſt advantage. After travelling over Europe, and maintaining, as was the cuſtom of his age, public diſputations in ſeveral Univerſities, he collected into a volume the theſes and diſſertations which had been the ſubjects of his literary conteſts; and alſo publiſhed ſome Latin poems, which may be found in the collection entitled *Delitiæ Poetarum Scotorum*. On his return to his native country, he fixed his reſidence in London, where he was appointed ſecretary in the Greek and Latin tongues to King James the Firſt of England, and lived in habits of intimacy with ſome of the moſt diſtinguiſhed characters of that period. Little more, I believe, is known of Thomas Reid's hiſtory, excepting that he bequeathed to the Mariſchal College of Aberdeen a curious collection of books and manuſcripts, with a fund for eſtabliſhing a ſalary to a librarian.

Alexander Reid, the third ſon, was phyſician to King Charles the Firſt, and publiſhed ſeveral books on ſurgery and medicine. The fortune he acquired in the courſe of his practice was conſiderable, and enabled him (beſides many legacies to his relations and friends) to leave various laſting and honourable memorials, both of his benevolence, and of his attachment to letters.

A fourth ſon, whoſe name was Adam, tranſlated into Engliſh Buchanan's Hiſtory of Scotland. Of this tranſlation, which was never publiſhed, there is a manuſcript copy in the poſſeſſion of the Univerſity of Glaſgow.

A grandſon of Robert, the eldeſt of theſe ſons, was the third miniſter of Banchory after the Reformation, and was great-grandfather of Thomas Reid, the ſubject of this memoir.

The particulars hitherto mentioned, are ſtated on the authority of ſome ſhort memorandums written by Dr Reid a few weeks before his death. In conſequence of a ſuggeſtion of his friend Dr Gregory, he had reſolved to amuſe himſelf with collecting ſuch facts as his papers or memory could ſupply, with reſpect to his life, and the progreſs of his ſtudies; but, unfortunately, before he had fairly entered on the ſubject, his deſign was interrupted by his laſt illneſs. If he had lived to complete it, I might have entertained hopes of preſenting to the Public ſome details with reſpect to the hiſtory of his opinions and ſpeculations on thoſe important ſubjects to which he dedicated

his talents;—the moſt intereſting of all articles in the biography of a philoſopher, and of which, it is to be lamented, that ſo few authentic records are to be found in the annals of letters. All the information, however, which I have derived from theſe notes, is exhauſted in the foregoing pages; and I muſt content myſelf, in the continuation of my narrative, with thoſe indirect aids which tradition, and the recollection of a few old acquaintance, afford; added to what I myſelf have learned from Dr Reid's converſation, or collected from a careful peruſal of his writings.

His mother, Margaret Gregory, was a daughter of David Gregory, Eſq; of Kinnairdie, in Banffſhire; elder brother of James Gregory, the inventor of the reflecting teleſcope, and the antagoniſt of Huyghens. She was one of twenty-nine children; the moſt remarkable of whom was David Gregory, Savilian Profeſſor of Aſtronomy at Oxford, and an intimate friend of Sir Iſaac Newton. Two of her younger brothers were at the ſame time Profeſſors of mathematics; the one at St Andrew's, the other at Edinburgh; and were the firſt perſons who taught the Newtonian philoſophy in our northern univerſities. The hereditary worth and genius which have ſo long diſtinguiſhed, and which ſtill diſtinguiſh, the deſcendants of this memorable family, are well known to all who have turned their attention to Scotiſh biography; but it is not known ſo generally, that through the female line, the ſame characteriſtical endowments have been conſpicuous in various inſtances; and that to the other monuments which illuſtrate the race of the Gregories, is to be added *the Philoſophy of Reid*.

With reſpect to the earlier part of Dr Reid's life, all that I have been able to learn amounts to this, That, after two years ſpent at the parith-ſchool of Kincardine, he was ſent to Aberdeen, where he had the advantage of proſecuting his claſſical ſtudies under an able and diligent teacher; that, about the age of twelve or thirteen, he was entered as a ſtudent in Mariſchal College; and that his maſter in philoſophy, for three years, was Dr George Turnbull, who afterwards attracted ſome degree of notice as an author; particularly, by a book, entitled Principles of Moral Philoſophy, and by a voluminous treatiſe (long ago forgotten) on ancient Painting. The ſeſſions of the College were, at that time, very ſhort, and the education, according to Dr Reid's own account, ſlight and ſuperficial.

It does not appear from the information which I have received, that he gave any early indications of future eminence. His induſtry, however, and modeſty, were conſpicuous from his childhood; and it was foretold of him, by the pariſh ſchoolmaſter, who initiated him in the firſt principles of learning, "That he would turn out to be a man of good and well wearing parts;" a prediction which touched, not unhappily, on that capacity of "patient thought" which ſo peculiarly characteriſed his philoſophical genius.

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With the learned and amiable man who was his companion in this journey, he maintained an uninterrupted friendship till 1766, when Mr Stewart died of a malignant fever. His death was accompanied with circumstances deeply afflicting to Dr Reid's sensibility; the same disorder proving fatal to his wife and daughter, both of whom were buried with him in one grave.

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In some notes relative to the earlier part of his history, which have been kindly communicated to me by the Reverend Mr Davidson, minister of Rayne, it is mentioned as a proof of his uncommon modesty and diffidence, that, long after he became minister of New-Machar, he was accustomed, from a distrust in his own powers, to preach the sermons of Dr Tillotson and of Dr Evans. I have heard also, from other channels, that he had neglected the practice of composition to a more than ordinary degree, in the earlier part of his studies. The fact is curious, when contrasted with that ease, perspicuity, and purity of style, which he afterwards attained. From some information, however, which has been lately transmitted to me by one of his nearest relations, I have reason to believe, that the number of original discourses which he wrote, while a country clergyman was not inconsiderable.

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the reſt of friendly criticiſm. The number of valuable works which iſſued nearly about the ſame time, from individuals connected with this inſtitution, more particularly the writings of Reid, Gregory, Campbell, Beattie and Gerard, furniſh the beſt panegyric on the enlightened views of thoſe under whoſe direction it was originally formed.

Among theſe works, the moſt original and profound was unqueſtionably the *Inquiry into the Human Mind*, publiſhed by Dr Reid in 1764. The plan appears to have been conceived, and the matter deeply meditated, by the author long before; but it is doubtful, whether his modeſty would have ever permitted him to preſent to the world the fruits of his ſolitary ſtudies, without the encouragement which he received from the general acquieſcence of his aſſociates, in the moſt important concluſions to which he had been led.

From a paſſage in the dedication, it would ſeem, that the ſpeculations which terminated in theſe concluſions had commenced as early as the year 1739; at which period the publication of Mr Hume's *Treatiſe of Human Nature* induced him, for the firſt time, (as he himſelf informs us), "to call in queſtion the principles commonly received with regard to the human underſtanding."

In his *Eſſays on the Intellectual Powers*, he acknowledges, that, in his youth, he had, without examination, adopted the eſtabliſhed opinions on which Mr Hume's ſyſtem of ſcepticiſm was raiſed; and that it was the conſequences which theſe opinions ſeemed to involve, which roufed his ſuſpicions concerning their truth. "If I may preſume" (ſays he) "to ſpeak my own ſentiments, I once believed *the doctrine of Ideas* ſo firmly, as to embrace the whole of Berkeley's ſyſtem along with it; till finding other conſequences to follow from it, which gave me more uneaſineſs than the want of a material world, it came into my mind more than forty years ago, to put the queſtion, What evidence have I for this doctrine, that all the objects of my knowledge are ideas in my own mind? From that time to the preſent, I have been candidly and impartially, as I think, ſeeking for the evidence of this principle; but can find none, excepting the authority of philoſophers."

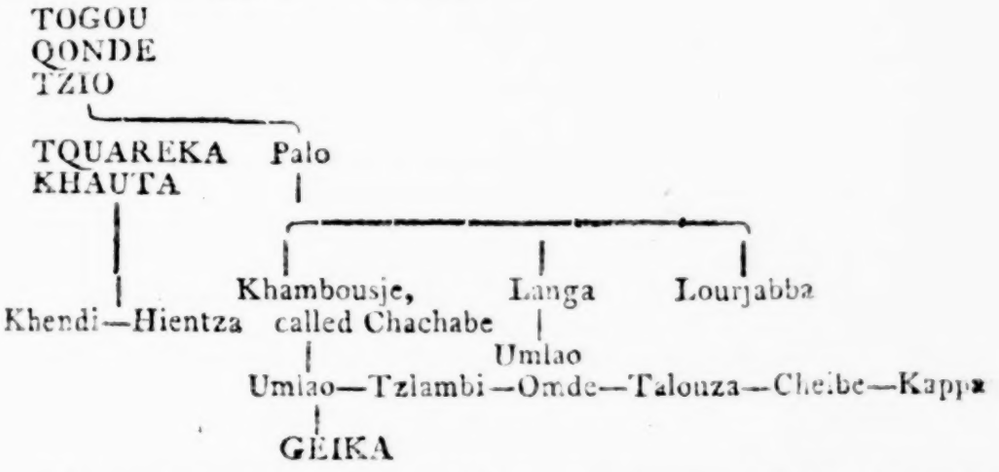
(To be continued.)

NATURAL HISTORY OF CAFFRARIA.

By Dr Vanderkemp.

Concluded from Vol. LXIV. p. 981.

History. I could not trace the hiſtory of this country farther than a ſucceſſion of ſix kings, whom I have diſtinguiſhed, in the following table, by Roman capitals:—



Palo was not a king, as Mr Vaillant ſuppoſes, though in great authority, and a kind of protector under the reign of his brother T'Gareka; as Umlao was under that of Khauta. This Palo raiſed an inſurrection againſt Tquareka, on account of ſome cattle which the king had taken to himſelf. In the beginning, the whole nation was involved in this inſurrection; but afterwards they divided into two parties: one adhering to Tquareka; the other headed by Palo: hence aroſe a civil war, in which Palo defeated Tquareka, and made him priſoner; but reſtored him to his dignity. Tquareka then turned his arms againſt Palo, and was ſucceſsful: he captured, but reſtored him reciprocally in his former office. Though Palo was not able to undertake any thing more againſt Tquareka, his offspring ſtill retained that authority and influence in the nation which Palo once had; and his ſon Chachabe ſucceeded him, in his dignity, under the reign of Khauta. Umlao, the ſon of Chachabe, acquired ſtill greater authority; ſo that his father Chachabe was, in ſome meaſure, ſubordinate to him. Khauta, though he had ſeveral ſons, transferred the royal dignity to the family of Palo; and appointed Geika, the preſent king, to be his ſucceſſor, his father being dead. I do not know the reaſon of this ſtep; but I conjecture, that the great power and influence of the ſons of Chachabe over the nation, induced him rather to give way to the courſe of things, and to gratify the nation, by this generous ſtep, than to expoſe his children to a violent oppoſition. Geika being a child when Khauta died, he was tutored and educated by his uncle Tzlambi, who was inveſted with the character of regent. When Geika came of age, he claimed the royal dignity; but Tzlambi conſidering himſelf injured, by the appointment of Khauta, refuſed to acknowledge his pupil as his king, and reſolved to maintain himſelf by force of arms againſt Geika. Tzlambi had eight or nine brethren, men of great power, who joined him in this rebellion; as alſo the children of Khauta who were numerous. All the Caffres reſiding between the Sunday's River and the Great River, under Talouza, and ſeveral others of Tzlambi's brethren, formed a ſeparate army and aſſiſted Tzlambi. Several actions decided in favour of Geika: at length it was agreed by the rebellious captains to attack

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Dr Reid's popularity at New-Machar, (as I am informed by the reſpectable clergyman * who now holds that living), increaſed greatly after his marriage, in 1740, with Elizabeth, daughter of his uncle, Dr George Reid, phyſician in London. The accommodating manners of this excellent woman, and her good offices among the ſick and neceſſitous, are ſtill remembered with gratitude; and ſo endeared the family to the neighbourhood, that its removal was regarded as a general misfortune. The ſimple and unaffecting language in which ſome old men expreſſed themſelves on this ſubject, in converſing with the preſent miniſter, deſerves to be recorded, "We fought *againſt* Dr Reid when he came, and would have fought *for* him when he went away."

In ſome notes relative to the earlier part of his hiſtory, which have been kindly communicated to me by the Reverend Mr Davidſon, miniſter of Rayne, it is mentioned as a proof of his uncommon modeſty and diffidence, that, long after he became miniſter of New-Machar, he was accuſtomed, from a diſtruſt in his own powers, to preach the ſermons of Dr Tillotſon and of Dr Evans. I have heard alſo, from other channels, that he had neglected the practice of compoſition to a more than ordinary degree, in the earlier part of his ſtudies. The fact is curious, when contraſted with that eaſe, perſpicuity, and purity of ſtile, which he afterwards attained. From ſome information, however, which has been lately tranſmitted to me by one of his neareſt relations, I have reaſon to believe, that the number of original diſcourſes which he wrote, while a country clergyman was not inconſiderable.

The ſatisfaction of his own mind was probably, at this period, a more powerful incentive to his philoſophical reſearches, than the hope of being able to inſtruct the world as an author. But, whatever his views were, one thing is certain, that, during his reſidence at New-Machar, the greater part of his time was ſpent in the moſt intenſe ſtudy; more particularly in a careful examination of the laws of external perception, and of the other principles which form the groundwork of human knowledge. His chief relaxations were gardening and botany, to both of which purſuits he retained his attachment even in old age.

A paper which he publiſhed in the Philoſophical tranſactions of the Royal Society of London, for the year 1748, affords ſome light with reſpect to the progreſs of his ſpeculations about this period. It is entitled, *An Eſſay on Quantity, occaſioned by reading a Treatiſe, in which Simple and Compound Ratios are*

* The Rev. William Stronach.

applied to Virtue and Merit; and shews plainly, by its contents, that, although he had not yet entirely relinquished the favourite researches of his youth, he was beginning to direct his thoughts to other objects.

In 1752, the Professors of King's College elected Dr Reid Professor of Philosophy, in testimony of the high opinion they had formed of his learning and abilities. Of the particular plan which he followed in his academical lectures, while he held this office, I have not been able to obtain any satisfactory account; but the department of science which was assigned to him by the general system of education in that university, was abundantly extensive; comprehending Mathematics and Physics as well as Logic and Ethics. A similar system was pursued formerly in the other universities of Scotland; the same professor then conducting his pupils through all those branches of knowledge which are now appropriated to different teachers. And where he happened fortunately to possess those various accomplishments which distinguished Dr Reid in so remarkable a degree, it cannot be doubted that the unity and comprehensiveness of method, of which such academical discourses admitted, must necessarily have possessed important advantages over that more minute subdivision of literary labour which has since been introduced. But as public establishments ought to adapt themselves to what is ordinary, rather than to what is possible, it is not interesting, that experience should have gradually suggested an arrangement more suitable to the narrow limits which commonly circumscribe human genius.

Soon after Dr Reid's removal to Aberdeen, he projected (in conjunction with his friend Dr John Gregory) a literary society, which subsisted for many years, and which seems to have had the happiest effects in awakening and directing that spirit of philosophical research, which has since reflected so much lustre on the north of Scotland. The meetings of this society were held weekly; and afforded the members, (beside the advantages to be derived from a mutual communication of their sentiments on the common objects of their pursuit), an opportunity of subjecting their intended publications to the test of friendly criticism. The number of valuable works which issued nearly about the same time, from individuals connected with this institution, more particularly the writings of Reid, Gregory, Campbell, Beattie and Gerard, furnish the best panegyric on the enlightened views of those under whose direction it was originally formed.

Among these works, the most original and profound was unquestionably the *Inquiry into the Human Mind*, published by Dr Reid in 1764. The plan appears to have been conceived, and the matter deeply meditated, by the author long before; but it is doubtful, whether his modesty would have ever permitted him to present to the world the fruits of his solitary studies, without the encouragement which he received from the general acquiescence of his associates, in the most important conclusions to which he had been led.

From a passage in the dedication, it would seem, that the speculations which terminated in these conclusions had commenced as early as the year 1739; at which period the publication of Mr Hume's *Treatise of Human Nature* induced him, for the first time, (as he himself informs us), "to call in question the principles commonly received with regard to the human understanding." In his *Essays on the Intellectual Powers*, he acknowledges, that, in his youth, he had, without examination, admitted the established opinions on which Mr Hume's system of scepticism was raised; and that it was the consequences which these opinions seemed to involve, which roused his suspicions concerning their truth. "If I may presume" (says he) "to speak my own sentiments, I once believed *the doctrine of Ideas* so firmly, as to embrace the whole of Berkeley's system along with it; till finding other consequences to follow from it, which gave me more uneasiness than the want of a material world, it came into my mind more than forty years ago, to put the question, What evidence have I for this doctrine, that all the objects of my knowledge are ideas in my own mind? From that time to the present, I have been candidly and impartially, as I think, seeking for the evidence of this principle; but can find none, excepting the authority of philosophers."

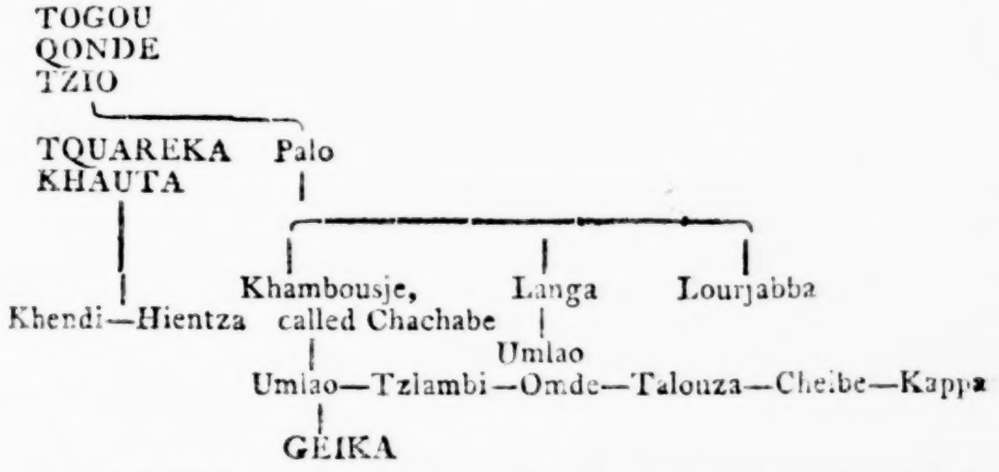
(To be continued.)

NATURAL HISTORY OF CAFFRARIA.

By Dr Vanderkemp.

Concluded from Vol. LXIV. p. 981.

History. I could not trace the hiſtory of this country farther than a ſucceſſion of ſix kings, whom I have diſtinguiſhed, in the following table, by Roman capitals:—



Palo was not a king, as Mr Vaillant ſuppoſes, though in great authority, and a kind of protector under the reign of his brother T'Gareka; as Umlao was under that of Khauta. This Palo raiſed an inſurrection againſt Tquareka, on account of ſome cattle which the king had taken to himſelf. In the beginning, the whole nation was involved in this inſurrection; but afterwards they divided into two parties: one adhering to Tquareka; the other headed by Palo: hence aroſe a civil war, in which Palo defeated Tquareka, and made him priſoner; but reſtored him to his dignity. Tquareka then turned his arms againſt Palo, and was ſucceſsful: he captured, but reſtored him reciprocally in his former office. Though Palo was not able to undertake any thing more againſt Tquareka, his offspring ſtill retained that authority and influence in the nation which Palo once had; and his ſon Chachabe ſucceeded him, in his dignity, under the reign of Khauta. Umlao, the ſon of Chachabe, acquired ſtill greater authority; ſo that his father Chachabe was, in ſome meaſure, ſubordinate to him. Khauta, though he had ſeveral ſons, transferred the royal dignity to the family of Palo; and appointed Geika, the preſent king, to be his ſucceſſor, his father being dead. I do not know the reaſon of this ſtep; but I conjecture, that the great power and influence of the ſons of Chachabe over the nation, induced him rather to give way to the courſe of things, and to gratify the nation, by this generous ſtep, than to expoſe his children to a violent oppoſition. Geika being a child when Khauta died, he was tutored and educated by his uncle Tzlambi, who was inveſted with the character of regent. When Geika came of age, he claimed the royal dignity; but Tzlambi conſidering himſelf injured, by the appointment of Khauta, refuſed to acknowledge his pupil as his king, and reſolved to maintain himſelf by force of arms againſt Geika. Tzlambi had eight or nine brethren, men of great power, who joined him in this rebellion; as alſo the children of Khauta who were numerous. All the Caffres reſiding between the Sunday's River and the Great River, under Talouza, and ſeveral others of Tzlambi's brethren, formed a ſeparate army and aſſiſted Tzlambi. Several actions decided in favour of Geika: at length it was agreed by the rebellious captains to attack

tack Geika, from two ſides, with united forces on the ſame day. Their chronology deceived them; and the Caffres of Talouza attacked a day before the appointed time, who were totally defeated by Geika, who immediately after fell upon his uncle Tzlambi and ruined his army: a great number of Captains were ſlain, among whom were the ſons of Khauta: two were brought alive to Geika: one he killed with his own hand; the other, called Hientza, he pardoned. As he was the youngeſt of his benefactor's ſons, and but a child, he fed and educated him, till he gave him to his mother at her requeſt. Tzlambi alſo was taken and kept priſoner two years, and then made captain, by Geika, who ſaid to him, "When you was my tutor, you taught me to be a generous king; and ſince I became your king, I hope, I have taught you to be a faithful ſubject." He treats him outwardly with great reſpect; and reſolves nothing of importance before he has conſulted him; but it is very viſible, that he keeps him, as much as poſſible, out of real power. Geika has no brother, but a ſon; notwithſtanding, he has declared the youngeſt ſon of Khauta, Hientza, to be his ſucceſſor; and he is reſolved to reſign his own dignity, in behalf of this youth, as ſoon as he ſhall arrive at the age of maturity. It ſeems that Geika, foreſeeing the commotions which this ſucceſſion might occaſion at his death, wiſhes to terminate them; and to ſee Hientza confirmed in his kingdom during his life.

In the time of Palo an emigration took place of a conſiderable body of Caffres, headed by a certain Madjoagga. They went out between the Great Fiſh River and the Keiſkamma. Another took place during the life of Chachabe: having a Captain Bakka for their leader, they went out the ſame way; what has been the lot of this people is not known in Caffraria; but I think it probable, that they are the ſame Caffres which, as I am informed by an eye witneſs, actually reſide eaſt of the Namaquas. There is a third ſet of Caffres, who lived formerly on the banks of the Baſſee, which ſeparates the Tambouchis from Caffraria, under Captain Bay. The Boſchemen on that ſide diſturbed him very much; and he treated them, in retaliation, with great ſeverity, if what the Caffres ſay be true; boiling ſeveral of them alive in water. This only exaſperated them; and he was at length conſtrained to make his way through them, following the courſe of that river till he was out of their reach; and there theſe Caffres ſtill reſide.

The Caffres who inhabit the country between the Great Fiſh River and Sunday's River, are likewiſe to be conſidered as a body ſeparated from the reſt of the nation, as they keep themſelves independent of the King: this is in conſequence of the war between Geika and Tzlambi; and their reſiding in that part of the colony, joined with their vexations with reſpect to the adjacent coloniſts, is the cauſe of the preſent war between the government and them. There exiſts, however, no war between them and Geika; who correſponds daily with them, and receives their deputies in a friendly manner. He has exhorted them to come on this ſide of the Fiſh River, and offered them a part of his country, with liberty to elect their own chief, independent of him. This they reject, maintaining that not the Fiſh River, but the Sunday's River conſtitutes the limits between Caffraria and the colony. They form a conſiderable body, and their chief men are Talouza, a brother of Tzlambi, and a certain Konga of an obſcure birth. I have, during my ſtay in Caffre-land, received elucidations reſpecting the original proprietor of that diſputed territory, and the manner in which it has been alienated; which I think, are not known at the Cape; but willing not to interfere with political diſputes, I think it more prudent to paſs them over in ſilence.

A fifth body of Caffres, ſeparated from the reſt of the nation, is called Mondankians after the name of their Captain. Theſe are always hovering about the Fiſh-River, N. from the former; and commit very troubleſome depredations within the colony. They profeſs, however, to be ſubjects of Geika, and reſpect his commands, as I have experienced, when they had ſtolen my oxen out of Caffraria, and Geika ordered them to give them back.

Crimes

Crimes and Punishments. Adultery, ſtrictly ſo called, is not puniſhed; but if a man, ſingle or married, has an unlawful commerce with another man's wife, he is put to death, but the woman is not puniſhed. Before Geika's time, every man had the right to avenge himſelf by killing the perſon guilty of ſuch a connection; but Geika has taken to himſelf the execution of juſtice in this caſe. If, notwithſtanding this, a man avenges himſelf, Geika takes from him a fine of ſome beaſts.

Murder is ſometimes puniſhed by paying ſome cattle: a part of which is taken by the king to himſelf; the reſt is given to the parties who have ſuffered by the crime. When I lived at Quakoubi, ſome Caffres had ſent out a boy of the kraal, without the conſent of his parents, who were abſent, to watch the cattle: he was devoured by wolves; and Geika made them, who had ſent out the boy, pay to his parents ſeven cows and two oxen.—But, in moſt caſes, murder is left unpuniſhed: it is only aggravating circumſtances which makes it a crime in the eyes of this people. When the Caffres had murdered the three Engliſhmen, who had ſaved their lives, laſt year, from ſhipwreck on the coaſt, and Mr D'Buys repreſented it to Geika, as a barbarous cruelty, the king was aſtoniſhed, and defended the action, ſaying, "It was well done, as they, being ſtrangers, had nothing to do in the country any more than the wolves."

Smaller crimes, as thefts, &c. are puniſhed by a mulct of beaſts, or by beating the guilty perſon with a ſtick; in which caſe the king is almoſt always executioner. The Caffres ſeldom ſteal, except it be from ſtrangers, or from the king himſelf, whom they almoſt daily rob of his cattle; and who rarely puniſhes thoſe thefts, if they be not extravagant.

When the king or any other perſon of diſtinction is taken ill, a ſorcerer is ſent for, to diſcover the cauſe of the diſeaſe; which is always ſuppoſed to derive its origin from the enchantment of ſome malevolent ſubject; and the perſons whom he aſſerts to be guilty, are immediately put to death.

If the perſon who is to die be abſent, the king ſends executioners to the kraal, where he lives; and though this is known to the whole kraal, the perſon himſelf whom this deadly meſſage concerns, remains ignorant of it, as nobody will attempt to warn him of his danger, not even the wife who ſleeps in his arms, till the moment of execution.

The moſt common method of putting a perſon to death, is by ſtabbing him with aſſagays. Sometimes they ſplit a tree in two pieces, and bending them backwards, place the condemned perſon between them, after which they let the two pieces looſe, which, by the violence of the preſſure, kill him, or confine him till he dies. Sometimes they make uſe of ants, which gradually conſume the fleſh of the unhappy ſufferer; but this is more commonly put in practice as a torture than as a puniſhment.

A man who is condemned to die, often eſcapes death by the indulgence of thoſe who are charged with his execution. They lead him aſide to a remote place, and there they throw their aſſagays at him; but in ſuch a manner, that they leave him room to eſcape their hands, and to take his refuge in another country. The king ſeldom notices theſe evaſions.

Looking over the foregoing articles, I find that I had forgotten to mention, among their other cuſtoms, their mode of mourning.—A Caffre, on the death of his wife or child, leaves his kraal, ſeparates himſelf from the ſociety, and retires into a wood or deſert place, where he lives for one or two months: he then throws away his cloke, and begs for another; and having got one, he returns home.

The Caffres rarely paint their faces with different colours, as the Hottentots do; but often paint their face and body uniformly red, with the duſt of a kind of red chalk, men and women; the latter eſpecially adorn their arms, backs, and breaſts with cicatrices of the ſize of grains of wheat, placed in regular rows, which are commonly double, triple, and ſometimes quadruple. Theſe cicatrices are formed by thruſting a pointed iron through the ſkin, and pulling it forcibly up, ſo as to remain prominent above the ſurface of the body, and to form a kind of bas relievo work.

I muſt alſo mention a peculiar kind of mouſe, which I met with north of Caffre-land. It is of a fine bluiſh grey colour;

colour; but more remarkable for its tail, which is adorned with long hairs, and expanded into a pyriform plume. There is among the coloniſts much talk of a kind of unicorn in ſome of the interior parts of Africa; but they know nothing of its form nor of the place where it is to be found; nor do they afford any authority or ground for the truth of this report. The Imbo, a nation reſiding N E. from Caffre-land, and ſeparated from the ſea by the Malaund, confirm, however, this. They ſay, that there is behind their country a very ſavage animal; of which they are much afraid, as it ſometimes overthrows their kraals, and deſtroys their houſes. It has a ſingle horn placed in its forehead, which is very long: it is diſtinct from the rhinoceros, with which they are alſo well acquainted. We ſhall find there is not much dependence to be placed in the report of ſavages, who are entirely credulous and viſionary.

You deſire to be informed how I paſs my time. From my journal you will ſee that it is almoſt wholly employed in inſtructing my pupils, twice a day, whoſe number for the preſent is twenty, and which ſeldom has been below ten. They are all inſtructed in the principles of Chriſtianity: thirteen are taught ſpelling and reading; three writing; and one arithmetic. In the evening I have family-worſhip, in which I read a chapter out of the Bible, making occaſional remarks upon it; after which we pray, and then conclude, by ſinging hymns. In this meeting only five Heathen-women attend, all whom I have baptized. Wedneſday and Saturday I keep no reading-ſchool in the afternoon; but in place of it, four catechiſing-meetings, divided according to the age and capacity of my diſciples. Sundays I preach only once to the Heathen; and of late once to the Engliſh deſerters.

AN ACCOUNT OF ACERBI'S TRAVELS.

IT is obvious that few literary productions are, on the whole, better calculated to combine inſtruction with entertainment than books of travels; and that the delineation of human character, however modified by external impreſſions, will always excite a warm intereſt. Hiſtory exhibits to us the grand drama which has been performed on the face of the globe: but ſhe ſcarcely ever unfolds the ſecret ſprings of thoſe great events of which it is compoſed; and the details of ambition, war, and miſery, form a picture which is ſickening and monotonous. If biography were written with taſte and judgment, if the materials were ſelected with care, and if the indiſcriminate profuſion of eulogy were ſcrupulouſly avoided, it might be deemed more engaging and more uſeful. The lively varied narrative of the accompliſhed traveller, however, poſſeſſes peculiar advantages. He takes a wide range; he views men in very different ſituations; he paints their characters, their manners, and their arts; he traces the operation of local cauſes, deſcribes the nature of the climate and the quality of the ſoil, and portrays the influence of their political condition: all which he enlivens by judiciouſly interweaving the recital of his perſonal adventures. Diſtance of time and diſtance of place, though kindred relations, make ſimilar impreſſions on the mind. The former preſents to us an invincible barrier, but we feel the poſſibility of paſſing the wideſt interval of ſpace. It coſts the imagination an effort to ſurmount to the obſcurity of remote ages; yet, with the utmoſt facility, we tranſport ourſelves in idea to the extreme regions of the globe. We accompany the author in his route, we are intereſted in his ſucceſs, and

we

we ſympathize with the dangers and difficulties which he encounters.

The work which now calls for our attention may be conſidered as a valuable acceſſion to our ſtock of travels; ſince it poſſeſſes merit decidedly ſuperior to that of the ordinary claſs of ſuch compoſitions. Mr Acerbi has choſen a field little inviting and rarely viſited; and, though a native of Italy, he has ventured to explore the receſſes of the Arctic Circle. Prompted by an ardent curioſity, he extended his journeys beyond the limits of the habitable world, and undauntingly traverſes thoſe gloomy ſterile ſolitudes which are ſcarcely trodden by human feet, till his courſe was arreſted on the ſhores of the Frozen Ocean:—as the motto in his title page proclaims,

Siſtimus hic tandem, nobis ubi defuit orbis.

Though Nature, however, is there diveſted of her moſt attractive charms, ſhe takes a bolder outline, and aſſumes thoſe features of ſavage grandeur which inſpire emotions of the ſublime. The general impreſſion is alſo wonderfully heightened by the ſingular character of the climate. During the ſummer months, the ſun never ſets; the unremitting action of his rays at length collects a heat which is almoſt inſupportable; and in vain the hapleſs ſtranger invokes the bleſſings of night and repoſe; for even then he is annoyed by all the evils that infeſt the more humid regions of the tropics:—while in winter, the moſt oppoſite characteriſtics diſplay themſelves with equal energy. In order to travel with pleaſure or profit, a rare concurrence of qualifications is required; activity, zeal, addreſs, temper, and perſeverance. With all theſe, Mr Acerbi appears to be gifted in an eminent degree. Eager in the purſuit of knowledge, he patiently gleans information in every quarter: not deterred either by difficulty or the proſpect of danger, he continually preſſes forwards with indefatigable reſolution: apparently poſſeſſing thoſe manners and accompliſhments which gain eſteem, he always finds eaſy acceſs, and experiences a kind reception in the hoſpitable North; and he mixes freely with the natives, enters into their views, and partakes of their ſports and amuſements. From the poliſhed Swede, he paſſes to the ſimple Finlander, and thence to the rude and unfeeling inhabitant of Lapland.

A foreigner, however well acquainted with our language, cannot be ſuppoſed to write it with the purity which ſhould qualify it for the public eye: but Mr Acerbi ſeems to have found an able aſſiſtant. The ſtyle of the work is clear and vigorous; and if it often bears marks of haſte and careleſsneſs, it riſes at times to the character of elegance. Occaſionally, the phraſeology borders indeed on the coarſe and colloquial; but it is genuine Engliſh compoſition, and very ſeldom betrays any traces of a French or Italian original.—The part which treats of Sweden was drawn up, the author informs us, for the entertainment of a ſmall circle of his friends. It contains ſome particulars too bold, perhaps, for publication: but he was loth to ſoften and change it, and rather choſe to ſacrifice his private feelings to what he conceived to be the intereſt of truth. The portion of the volumes that relates to Finland and Lapland, which is the moſt copious, and will probably be deemed the moſt intereſting, he was, by motives of delicacy, long reſtrained from bringing forwards; becauſe Colonel Skioldebrand, a Swediſh officer, who accompanied him in the adventurous journey to the North Cape, and who was an excellent draftſman, had announced a deſign of publiſhing at Stockholm the picturesque ſcenery of thoſe countries, with deſcriptions of the objects repreſented in the engravings: but, when Mr Acerbi obſerved that his friend's work appeared only in numbers, and would not be completed for ſeveral years,—and when he reflected, that, under ſuch circumſtances, his own publication, ſo far from interfering with the other, might have ſome effect in promoting its circulation abroad,—his ſcruples were removed.

The author appears to have left his father's roof and his native land, when the fertile plains of Italy became a prey to the devaſtation of unrelenting war. Remote from ſcenes of blood and outrage, he ſought improvement in travel; reſolving not to return home till his country ſhould again enjoy repoſe, and to wait the iſſue of the late eventful conflict which has ſubverted the political ſyſtem of Europe.

rope. After having reſided ſome time in Germany, Mr Acerbi viſited Denmark, and thence, by the ordinary paſſage of the Sound, entered Sweden. It was in the autumn of 1798, that he landed at the ſmall town of Helſinborg: but the ſeaſon was already too far advanced; and it was perhaps, in that northern climate, the moſt uncomfortable time in the whole year, ſince the cold rains now prevailed, and the clear dry froſts of winter had not commenced. This circumſtance appears to have produced an unfavourable impreſſion on his mind. Natives, and even ſtrangers, unanimouſly (and, we believe, with juſtice,) praiſe the cheapneſs and expedition of travelling in Sweden: but Mr A. feels inclined to diſpute the general opinion. He arrived, with his friend Mr Bellotti, whoſe name is only once incidentally mentioned,) ill prepared for travelling in ſuch a country. They had indeed brought with them a *Wiener Wagen*, or one of theſe carriages built at Vienna, which, though much eſteemed in Germany, and ſufficiently commodious, are yet of a heavy conſtruction: but they had engaged neither ſervant nor interpreter, nor any courier to diſpatch for the purpoſe of beſpeaking horſes. Poſting in Sweden, we muſt remark, is performed by a ſort of *corvée*, every peaſant holding lands of the crown being obliged to furniſh in his turn a certain proportion of horſes; and at every ten or fifteen miles, a poſt-houſe occurs, where one or two horſes are commonly waiting the arrival of paſſengers: but, if a greater number be wanted, it becomes expedient previouſly to acquaint the poſtmaſter, that he may have time to ſummon the peaſants who live diſperſed at ſome diſtance. Their horſes are ſmall, but hardy and active; and the ordinary rate of travelling is about ſix or ſeven miles in an hour. The roads are indeed admirable, and, with ſome exceptions, ſuperior even to thoſe of England: which excellence is owing partly to the nature of the country, partly to the judicious regulations that have been adopted. Sweden may be conſidered as one continued field of granite, which affords a dry hard bottom; and plenty of the beſt materials is every where found, to keep the roads in conſtant repair. Rock is the predominant feature, but its nakedneſs is in general covered with moſs, or ſhaded by pines; and the traveller contemplates (it may almoſt be ſaid,) one extreme foreſt, broken with frequent lakes, and leaving only ſome ſmall ſpots, where the ſcanty ſoil is capable of cultivation. The ſurface is hilly, or rather craggy, but never mountainous. The roads are laid out with equal taſte and ſkill, and wind with gentle bendings through the woods, or along the ſombre lakes. In a country ſo thinly peopled as Sweden, where the foreſts, the rocks, and the lakes, ſeem to diſpute with man the occupation of the ſoil, we cannot expect frequent towns, nor even villages; and it is cuſtomary, therefore, in the moſt ſequeſtered parts, for the traveller to carry ſome proviſions with him. To balance this inconvenience, however, his expences are extremely moderate. The charge for each horſe, three years ago, was only about one penny for the Engliſh mile.

In his journey to Gothenburg, Mr Acerbi found little worth noticing. The moſt conſpicuous place in the route is Warberg, a ſmall village with a fortreſs, ſeated boldly on the edge of the ſea. Gothenburg contains about fifteen thouſand inhabitants, and is reckoned the ſecond city in the kingdom. It enjoys a very large ſhare of trade. Its ſituation is peculiarly romantic, on the ſide of the river Gotha, at ſome diſtance from its mouth, and encircled by an amphitheatre of towering and dreary rocks. In its interior it reſembles the towns of Holland, being interſected by canals, with rows of trees along their margin, regularly clipped in the Dutch faſhion. The inhabitants of this place vie with thoſe of the capital in every ſpecies of luxury. They are hoſpitable and friendly to ſtrangers, and the ladies are celebrated for their amiable manners and elegant accompliſhments.—A foundling hoſpital has been erected at Gothenburg on a very liberal plan. Such inſtitutions are no doubt prompted by the pureſt motives of humanity; yet we queſtion whether they be entirely conſiſtent with political wiſdom. They may prevent ſome foul crimes; but, on the other hand, they certainly encourage licentiouſneſs; and the children thrown on the public, after having received an expenſive education,

tion, ſeldom become good members of ſociety.

From Gothenburg, Mr A. went to view the famous canal of Trolhätta, at the diſtance of about fifty miles. The navigation of the river Gotha, which connects the ſpacious lake Wenner with the ſea, is here interrupted, for the ſpace of three miles, by a ſucceſſion of frightful cataracts and rapids. Nothing on this ſide of the Atlantic can exceed the wild ſublimity of the ſcenery. A vaſt body of water, almoſt of the whole of the Gotha, pent into a narrow channel, precipitates itſelf with awful craſh from a height of upwards of ſixty feet into a fathomleſs abyſs; and, while yet boiling and foaming, it again daſhes repeatedly from other ledges, and then ruſhes along with fury over a rocky bottom, till it ſpends its force and loſes itſelf in a wide baſin. In front of the ſpectator, riſes perpendicularly to an altitude of three or four hundred feet, a rampart of granitic rock, which, briſtling with its darkſome pines, frowns majeſtically over the cataract. The other ſide preſents a pleaſing contraſt, ſeveral ſaw-mills being perched among the cliffs, and turned by ſmall detached torrents.*

Guſtavus Vaſa conceived the magnificent plan of joining the Baltic with the North Sea, by connecting a chain of lakes, the Mälar, the Hjelmar, and the Wenner, which are not far disjoined; and which, with the river Gotha, would form a communication extending from Stockholm to Gothenburg. Were this ſcheme realized, beſides the obvious commercial advantages which it offers, the Swedes might avoid paying the Sound dues to Denmark: but the conſtruction of a canal at Trolhätta, which was part of the plan, appeared of more immediate and practical utility. It was begun by Charles XII. whoſe paſſionate love of glory, had it been rightly directed, would have proved highly beneficial to his kingdom; and the attempt was at different times reſumed in the ſucceeding reigns, and large ſums of money were fooliſhly ſquandered without making any ſolid advancement. At laſt the undertaking was transferred to a company of merchants, deeply intereſted in its ſucceſs, and who ſubſcribed liberally on the proſpect of a toll granted to them. Under their active management, the canal was proſecuted, and completed in five or ſix years. Mr Acerbi ſaw it in its progreſs, and again after it was finiſhed. It is certainly the grandeſt work of the kind that has been yet executed, and reflects the higheſt credit on the ſpirit and ingenuity of the Swediſh nation.—To form a juſt idea of the difficulties ſurmounted, we muſt not conſider the length of the canal ſo much as its great width, the frequency of the locks, and the refractory nature of the materials in which the excavation is made. It is cut through a hill, or continued rock of the hardeſt granite, by the force of gun-powder and the uſual operations of mining; and the canal has nine locks, with their intermediate baſins; of which the depth is about ſixteen, and the breadth twenty-two feet. It can therefore admit ſhips of very large burthen.

Proceeding from Trolhätta to Stockholm, Mr A. found that the face of the country began to improve. The woods became enlivened by an intermixture of birch and mountain-aſh; and he ſaw ſome oaks alſo, but they were rare, and ſtunted or decayed*.—In approaching the capital, the traveller ſtopped to view the royal ſtables in the park of Strömſholm; and he was there ſtruck with a circumſtance which merits attention. The horſes were allowed no litter, but ſtood on a raiſed floor compoſed of boards with open joints.

* The etymology of the name *Trolhätta* is expreſſive of the feelings of the natives. It is compounded of two Swediſh words, *Troll* and *Hutta*; the firſt of which, equivalent to the Engliſh *Trull* or *Drole*, ſignifies a *witch* or *gypsy*, and the ſecond denotes a *hut* or *habitation*. All remarkable appearances are aſcribed by the vulgar to the power of magic. *Rev.*

* On this occaſion we may remark that the oak and wheat affect the ſame temperature, and are fitted only for the middle regions of the globe. They will not grow ſpontaneouſly beyond the latitude of 58 degrees at the level of the ſea. Oaks are unknown between the tropics, and wheat does not thrive in that burning climate.

This plan is common in Norway and Denmark, where cows and even pigs are likewiſe houſed on ſimilar platforms. The animals are in this way eaſily kept clean and dry; and to this practice it is perhaps owing that, in thoſe northern countries, a foundered horſe is ſeldom to be ſeen. In the mode followed in other places, the warm humid compoſt of dung and litter ſeems to have the effect of making the feet tender, and liable to diſeaſe. We are glad to learn that the Duke of York has, by way of experiment, directed ſome barracks to be conſtructed on the Swediſh plan.

In Sweden, as indeed in Denmark and the north of Germany, the principal crop is rye; and next comes oats, peaſe, and a little barley. Scarcely any wheat is grown except in the plains of Upſal, and in the province of Scania, which is of a very diſtinct character from the reſt of the kingdom. Mr Acerbi treats the agriculture of the Swedes with ſome ſeverity: but, had he made the proper allowance for the quality of the ſoil and the nature of the climate, he would have found more to praiſe than to blame. Their implements are ſimple, yet well conſtructed, and managed with ſkill. The ſcantineſs of proviſions in Sweden obliges the inhabitants to bring as much of the ſurface under cultivation as they can poſſibly manage. In many parts, the woods are cleared, as in North America, by ſetting fire to the trees, when the plough is introduced among the charred trunks, and the ground roughly ſcratched: but this indiſcreet paſſion for tillage is often, as alſo in the New World, productive of the worſt conſequences. The thin ſoil, pulveriſed by the ſummer heats, is ſoon ſwept away by the rains of autumn, and leaves the bare rock encumbered ſometimes with looſe maſſes of granite. No trees ſpring up to cover the ſurface, for their ſcattered ſeeds can hardly take root; and the tender ſhoots, now without ſhelter, cannot withſtand the fury of the piercing winds. Whole tracts are thus condemned to perpetual ſterility, and remind the traveller of the *Terra del Fuego* of the Patagonians.

It is ſomewhat remarkable that heath, which ſpreads over the high grounds in England, and covers the mountains of Wales and Scotland, is rarely ſeen even in the wildeſt parts of Sweden: in fact, both that plant and furze are almoſt unknown on the Continent.—In certain ſeaſons, the cows are diſperſed in the woods, where they pick up a coarſe herbage. Thoſe who tend the herds, and who are generally females, call them together by means of a pipe or trumpet five feet long, compoſed of two pieces of birch hollowed, and bound firmly together by a ribbon of the inner bark. This rude inſtrument gives a ſhrill woodland note, which is heard at a great diſtance.

Stockholm, where the author ſpent the winter, is rendered, by its ſituation, unqueſtionably the moſt picturesque capital in Europe. It is built on a number of ſmall iſlands at the extremity of the lake Mälar, which there diſcharges itſelf into a narrow inlet, communicating with the Baltic Sea. The ſurrounding rocky heights are ſprinkled with trees, or enlivened by frequent villas; and from theſe eminences, the ſtranger enjoys the moſt enchanting proſpect. Crowded buildings, noble edifices, caſtles, ſpires, and ſhips, appear floating as by the effect of magic in a blue expanſe of water.—The new quarters of the city are regular and elegant. A ſtately range of houſes, occupied by the principal merchants, extends along the quay, to which veſſels of the greateſt burden may approach. The palace is a ſimple but majeſtic ſtructure; and the reſidence of the princeſs royal and the opera-houſe are deſervedly admired as fine pieces of architecture.—In winter, the ſcene is totally changed. The ſeveral iſlands become united in one field of ice; and even the gulf below the Mälar, being (like the waters of the Baltic) only brakiſh, does not long reſiſt the impreſſion of the froſt. It is then the ſeaſon of amuſement and feſtivity. All ages mingle in one crowd. Sledges, and other vehicles mounted on ſlides, ſweep with rapidity along the ice, by the ſides of the ſhips now faſt locked: while ſkaters whirl in giddy mazes, and aſtoniſh the ſpectators by the dexterity of their feats.

A DESCRIPTION OF A SWEDISH ENTERTAINMENT,

FROM ACERBI'S TRAVELS.

THE Swediſh dinner parties are expenſive arrangements of ſhow and formality. It will often happen that out of forty or fifty people, who appear in conſequence of an invitation ſent with all poſſible ceremony, and perhaps a week or a fortnight before the appointed day, ſcarcely three or four know one another ſufficiently to make the meeting agreeable. A foreigner may ſtill fare worſe, and have the misfortune of being ſeated near a perſon totally unacquainted with any language but his own. Before the company ſit down to dinner, they firſt pay their reſpects to a ſide-table laden with bread, butter, cheeſe, pickled ſalmon, and *liqueur*, or brandy; and by the taſting of theſe previous to their repaſt, endeavour to give an edge to their appetite, and to ſtimulate the ſtomach to perform its office. After this prelude, the gueſts arrange themſelves about the dinner table, where every one finds at his place three kinds of bread, flat and coarſe rye bread, white bread, and brown bread. The firſt ſort of bread is what the peaſants eat; it is criſp and dry: the ſecond ſort is common bread; but the brown bread, laſt mentioned, has a ſweet taſte, being made with the water with which the veſſels in the ſugar houſes are waſhed, and is the naſtieſt thing poſſible. All the diſhes are at once put upon the table, but no one is allowed to aſk for what he likes beſt, the diſhes being handed round in regular ſucceſſion; and an Engliſhman has often occaſion for all his patience to wait till the one is put in motion on which he fixed his choice. The Swedes are more knowing in this reſpect, and, like the French, eat of every thing that comes before them: and although the different diſhes do not ſeem to harmonize together, yet ſuch is the force of habit, that the gueſts apparently find no inconvenience from the moſt oppoſite mixtures. Anchovies, herrings, onions, eggs, paſtry often meet together on the ſame plate, and are ſwallowed promiſcuously. The ſweet is aſſociated with the ſour, muſtard with ſugar, confectionaries with ſalt meat or ſalt fiſh; in ſhort, eatables are intermingled with a poetical licence, that ſets the precept of Horace at defience—

Sed non ut placidis coeant immitia.

An Italian is not very much at a loſs at theſe feaſts; but an Engliſhman finds quite uncomfortable and out of his element: he ſees no wine drank either by the ladies or the gentlemen during dinner; but muſt take it himſelf in a ſolitary manner: he is often obliged to wait *for hours* before he can help himſelf to what he prefers to eat, and when the meat arrives, he generally thinks it not dreſſed plain enough, but diſagreeable from the quantity of ſpices with which it is ſeaſoned. After dinner the ladies do not leave him to his bottle; he is expected to adjourn immediately with them to the drawing-room, where the company, after thanking the maſter and miſtreſs of the houſe with a polite or rather ceremonious bow for their good cheer, are regaled with tea and coffee. I have not entered into a circumſtantial deſcription of theſe long dinners, but only given the general outline, that I might not inflict upon my readers that *ennui*, which I confeſs I have myſelf ſometimes experienced when I was among the number of the gueſts. In the interval between dinner and ſupper, which however, from many hours that are thought neceſſary for the acts of eating and drinking, is not long, there is no amuſement whatever but playing at cards. If you cannot join in this rational recreation, you are abandoned to your fate, and may ſit in ſome corner of the room, indulging in meditation on whatever ſubject you pleaſe.

The ſtiffneſs which prevades the Swediſh manners ſeems to originate in court;—the moſt formal, certainly, in Europe, and intrenched in ceremonies and etiquette. The dreſs, however,

being the national coſtume, is not expenſive.

A drawing-room terminates commonly in a public ſupper for the royal family, who ſit alone at table, all the nobility and officers of the kingdom ſtanding round as mere ſpectators. The ladies of the ſenators, and others of equal rank, have the privilege of being ſeated on *tabourets*, placed in ſemicircles at a diſtance from the table, in front of the king and qneen. The houſehold officers of the different branches of the royal family ſtand behind the chair of the perſonage to whom they belong: the ſenators at his Majeſty's left hand, and the ambaſſadors with other foreigners of diſtinction at his right. The king ſpeaks to every one according to their rank, the degree of favour they poſſeſs with him, or other circumſtances. The diſhes are ſerved, and the plates preſented to the royal family by an officer called gentleman of the court. The marſhal ſtands directly oppoſite the king during the whole of the entertainment, and the ſteward of his Majeſty's houſehold a little to the right behind him. Though the preſence of theſe officers be wholly uſeleſs, it is thought neceſſary to complete the groupe. When the king has dined, he makes a ſign to the queen and to the reſt of the family, and all having anſwered with a bow, he riſes from the table, takes a moſt gracious leave, and withdraws to his own apartments, followed by the officers of the court. The reſt of the royal family do the ſame; and no one preſumes to retire before they have quited the room.

FOREIGN LITERARY NOTICES.

M. Clavier is preparing for publication a French tranſlation of Herodotus. The geographical part is to be executed by Barbie du Bocage, who drew the maps for Barthelemi's Anacharſis.—The public is already in poſſeſſion of an excellent French tranſlation of Herodotus, by M. Auger.

M. Dargelas has lately preſented the Society of Sciences, Belles Lettres, and Arts of Bourdeaux, with the deſcription of two inſects not mentioned in Fabricius, and other entomologiſts. The inſects were found in the neighbourhood of Bourdeaux. The one of them he names *Carabus Cancellatus*, and the other *Scarabæus Burdigalenſis*.

A proteſtant clergyman in Hungary is preparing a new verſe tranſlation of Homer, in the Sclavonic language.

A valuable collection of the editions of the Greek and Latin claſſics has lately been imported from the continent.

M. Aldini of Bologna, nephew to the celebrated Galvani, propoſes to publiſh in this country, before he returns to Italy, a work on Galvaniſm, and on the manner of its application in the cure of diſeaſes.

The Rev. Dr Williams of Rotherham, and the Rev. Mr Parſons of Leeds, are engaged in printing, on a new and beautiful type, the whole works of the celebrated Dr Doddridge, in ten vols, royal octavo.

Mr Woodhouſe, of Caius College, Cambridge, is printing, at the Univerſity preſs, a work entitled, Principles of Analytical Calculation. This gentleman is author of ſome valuable papers in the Philoſophical Tranſactions.

Dr Beauford of Collon, in Ireland, is preparing for publication, a work in two vols. 4to. entitled, "A Sketch of the preſent State of Ireland, Statiſtical and Picturеſque," to be illuſtrated with maps, and a variety of ornamental engravings. This work will form a valuable addition to the literature of our country.

A new edition of Cumberland's Calvary, in two pocket volumes, ornamented with fine engravings, will appear immediately.

Dr Wendebern's German Grammar and Excerciſes, a new edition, with conſiderable additions and improvements by the author, is in preſs.

The

The Life and Poſthumous Works of William Cowper, Eſq; with an introductory letter to the Right Hon. Earl Cowper, in two vols. 4to. by Mr Hayley, will ſoon be publiſhed.

A poem entitled The Temple of Nature, or the Origin of Society, in four cantos, with Notes, by Dr Darwin, is in the preſs. The poem will be in one volume 4to. embelliſhed with plates.

Mr Stockdale is preparing for publication three Grand Imperial Topographical Maps of the United Kingdom of Great Britain and Ireland; to be publiſhed by ſubſcription on 48 large ſheets of Atlas paper, each ſheet meaſuring two feet two inches, by two feet ten inches. The expence of the whole, it is thought, will not amount to leſs than L. 20,000.

A volume of practical ſermons, by Theoph. St John, is in the preſs.

Mr Nathaniel Bloomfield, brother to the author of the Farmer's Boy, is preparing for publication a ſmall volume of poems, containing an Eſſay on War, in blank verſe, and Hanongton Green, &c. in rhyme.

The Rev. E. Nares, author of the book entitled ὡς Θεὸς ἐις μεσίτης, on the plurality of worlds, is about to publiſh a ſet of plain practical diſcourſes, written for a country congregation.

An octavo volume of eſſays, entitled "*Materials for Thinking*," by Mr Burden of Northumberland, is in the preſs, and will ſpeedily be publiſhed.

The Law Journal, No. 1. a new periodical work, embracing every alteration and improvement in the theory and practice of contemporary law, and commencing with the proceedings of Hilary term 1803, to be continued monthly under the conduct of J. Morgan and Thomas Walter Williams, Barriſters at Law, will be publiſhed on the 1ſt of March. The price of each number will be half-a-crown.

"When it is recollected, that there are Journals in England which addreſs themſelves with acknowledged utility to every other profeſſion, and to every other claſs of readers, it cannot fail to excite a conſiderable degree of ſurpriſe, that the profeſſion of the Law ſhould hitherto have been without a reſpectable Journal, whoſe excluſive province it ought to be, to record and exemplify the great variety of important changes, improvements, and modifications which are perpetually taking place in the ſtatutes, and in the practice of the ſeveral courts of judicature. Such a work is, in fact, rendered of more peculiar importance to practitioners of the Law, than to thoſe of any other profeſſion, from the nature of their complicated and multifarious engagements, which deprive them of the time neceſſary to peruſe and digeſt the volumnious publications which are continually iſſued from the preſs." The work is to conſiſt, 1. Of Reports. 2. Of Valuable Tracts and Communications. 3. Of Reviews of Law Books. 4. Of Commentaries upon all new Statutes.

The long expected topographical account of Surry, by Manning, is now in great forwardneſs.

The life of Geoffrey Chaucer; including a review of the ſtate of ſociety, manners, and the fine arts in the 14th century, with characters of the principal perſonages who figured in the courts of Edward III. and Richard II. by Mr Godwin, will be publiſhed in February. The price of the book will be three guineas in boards.

The ſecond volume of the much improved edition of Hutchiſon's hiſtory of Glouceſterſhire, will be publiſhed immediately.

Another volume of the Hiſtory of Leiceſterſhire, by Mr Nichols, will be ready in the ſpring.

The Rev. Iſaac Milner, Dean of Carliſle, is engaged in preparing a ſecond edition of the firſt volume of the late Dr Milner's Church Hiſtory. He has alſo begun to print a fourth volume of the ſame, from the author's manuſcripts. The fourth volume will carry down the work to about the middle of the fourteenth century.

A third edition of Dr Currie's Medical Reports, with additions, is in the preſs.

Propoſals are iſſued for publiſhing by ſubſcription, "A Treatiſe on the Art of Shooting," by an old ſportſman. The work will be printed in one volume 4to. illuſtrated with plates from entire new deſigns, and engraved in an elegant ſtile.

A hiſtory of the wars which aroſe out of the French revolution, from their commencement in 1792, until the ſigning of the preliminaries of peace between Great Britain and France, by Alexander Stephens, is in the preſs, and

and will be publiſhed in February. A review of the cauſes and early progreſs of the French revolution will be prefixed.

Don Raphael, a romance in three vols. by G. Walker, is in the preſs, and will be publiſhed immediately.

A work entitled, Addiſoniana, in two volumes, will ſpeedily be publiſhed. It will conſiſt of curious anecdotes, and facts connected with the literary life of Addiſon, his contemporaries, and the period when he flouriſhed. Addiſoniana, we hear, will be followed by Miltoniana, Swiftiana, and Wilkeſiana, on a ſimilar plan.

A ſmall tract upon the impropriety of the preſent method of teaching Chriſtian theology, by the Rev. John Simpſon, is in the preſs.

At Paris there is announced for ſale a ſuperb cabinet of medals, collected during forty years, in Aſia, Africa, and Europe, by D. Ballyet, ci-devant Biſhop of Babylon, and French Conſul at Bagdad. This collection conſiſts of nearly 6500 medals of gold, ſilver, and bronze, claſſed and arranged by the Biſhop's nephew, a diſtinguiſhed amateur of Beſançon, to whom they deſcended by inheritance.

We hear that an eſtabliſhment has been formed at Vienna, under the direction of M. Schregvogel, called the Repoſitory of Arts and Induſtry, comprehending the art of deſign, muſic, and literature.

A curious piece of very antient marble was lately found thrown aſide in the poultry yard of the late earl of Beſborough, at Rochampton. It contains a large inſcription in the Greek language, upon a man who had paſſed through various ſituations in life. Mr Townley, who is ſo deſervedly eſteemed for his taſte and knowledge in the reliques of antient art, has had an engraving made of it for his private friends, and the inſcription has been elucidated with great learning and acumen by the Rev. Mr Kydd.

M. Jean Schweighœuſer has lately publiſhed at Straſburg, a new edition of the text of Athenæus Naucratites, the Deipnoſophiſt, with commentaries, &c. The firſt printed edition of Athenæus was that of Aldus, publiſhed at Venice in the year 1414. This edition is conſidered inaccurate both by Caſaubon and the preſent editor. The ſecond edition was publiſhed at Baſil in 1535, by Jean Bedrot, and Chriſtian Herlin. This was little elſe than the edition of Aldus reprinted, much to the worſe. After theſe two editions appeared, Athenæus being in the hands of all the learned, was ſoon tranſlated by Noel le Comte, the only advantage of whoſe labour, according to Caſaubon, was the filling up, by the help of MSS. a conſiderable deficiency which had remained, till his time, in the fifteenth book. The verſion of Delachamp was printed at Lyons in 1583. The edition of Caſaubon appeared afterwards in 1597, the original of all thoſe now in uſe, which was followed three years after by his great commentary. The great merit of this new edition conſiſts in its having been reviſed by two excellent manuſcripts, one of which was almoſt forgotten; the other ſeems hitherto to have been altogether unknown.

We learn that M. de la Rochette is reviſing a famous MS, from which he propoſes to publiſh the Greek Anthology entire; a work hitherto known but very imperfectly.

The firſt volume of a new work, entitled the Annual Review, or Regiſter of Literature, to be continued annually, under the direction of Dr Aiken, will appear immediately.—"The great aim of this review is to ſupply the acknowledged deficiences which detract from the merit of the preſent journals, as impartial regiſters of the literature of the country. For this purpoſe, an annual volume appears to poſſeſs ſeveral advantages, that diſtinguiſh and recommend it in preference to a monthly ſeries. The reviewer, with all the books of the year before him, diſpoſed according to their reſpective ſubjects, has an opportunity of more juſtly apportioning the degree of notice to be allotted to each claſs, than is poſſible to be done according to the preſent method." It is the intention of the editor to devote each volume to the review of the works of the preceding year alone; "ſo that the reader will be preſented with an uninterrupted hiſtory of the annual advancement of ſcience, and of the riſe and progreſs of thoſe diſputes on literary or grave ſubjects, which are from time to time brought forward to general notice." It will be a leading object with thoſe engaged in this publication, to give a fair and ſufficiently ample analyſis

nalyſis of the works that come before them, together with characteriſtic and uſeful or entertaining extracts, ſo as to enable the reader to form his own opinion on their merits and defects.

Mr Ezekiel Walker's cheap method of producing light, noticed in our laſt number, conſiſts in uſing candles of ten to the pound, which are to be placed at an angle of 30 degrees with the perpendicular.

A method is ſaid to be invented by the Rev. T. D. Foſerbrooke of ſaving the whole, or greateſt part of the lives of the crew, in caſe of a ſhipwreck, without altering the preſent form or conſtruction of veſſels.

The profeſſors of the Muſeum of Natural Hiſtory in the garden of plants at Paris, have formed themſelves into a ſociety, with a view of publiſhing whatever occurs new and intereſting in this branch of national education. The extenſiveneſs of the collection, and the conſtant accumulation of new and intereſting phenomena, will afford ample matter for their new publication, continued monthly, which they entitle "The Annals of the Muſeum of Natural Hiſtory." The firſt number has already appeared. It conſiſts of ten ſheets and four plates, 4to; ſo that this publication will form, at the end of the year, two large quarto volumes of the neweſt matter in the ſeveral branches of natural hiſtory, ſuch as comparative anatomy, Chemiſtry, &c. The plates will be principally copied from nature, and executed by artiſts of known merit. Hence they cannot fail to become important to thoſe who have not an extenſive cabinet to which they can reſort.

The Cow Pox Inſtitution has probably given the idea of another eſtabliſhment in London, on a plan ſomewhat ſimilar, entitled the "Perkinean Inſtitution." The immediate object of it is ſtated to be, The application of Perkin's Metallic Tractors to the diſorders of the poor, and the extention of the knowledge of the principle of the Metallic Practice. It is propoſed to publiſh their tranſactions annually, which will conſiſt of the practice with the tractors at the inſtitution, and correſpondence to be opened with literary characters both at home and abroad, on Perkiniſm, or rather Galvaniſm, which is the ſame principle. The long controverſy reſpecting the merit of the metallic tractors may now [illegible] be conſidered as decided in their favour.

SCOTISH LITERARY NOTICES.

WE hear that a life of the late Dr James Hutton, by Profeſſor Playfair, will ſoon be given to the public.

Profeſſor John Hill, is engaged in a Life of the late Dr Blair.

There is in the preſs, and will ſoon be publiſhed, in 2 vols, 8vo. Spallanzani's "Tracts on the Natural Hiſtory of Animals and Vegetables," tranſlated from the original Italian: to which are added ſome Memoirs on Animal Reproduction. In theſe volumes are the author's hiſtory of the Animalcula Infuſoria, which is inveſtigated with great acuteneſs, and and is the firſt tract: ſecondly, the hiſtory of Seminal Vermiculi, animals which have been equally the object of curioſity and admiration ever ſince their diſcovery. In the third tract are diſcuſſed various theories on the cauſe of death in ſtagnant air. But the moſt wonderful of all philoſophical enquiries is engroſſed in the following tract, which is a treatiſe on certain animals which may be killed and revived. There it is demonſtrated, by rigorous experiment, that animals exiſt which may remain dead ſeveral years, and then be capable of reſurrection. The fifth and laſt tract is an enquiry into the origin of mould. It is proved to be a real plant, poſſeſſing ſome uncommon properties. The Memoirs on Animal Reproduction relate to the regenerations of mails

and water newts! Spallanzani diſcovers that the head of a ſnail would grow again when cut off, as alſo the feet and tail of water newts.

We underſtand there will ſoon be publiſhed, at Edinburgh, a celeſtial and terreſtrial globe on an improved plan, and containing all the lateſt diſcoveries both on the earth and in the heavens. As no globes of any conſequence have ever been conſtructed in Scotland, and as the high price of thoſe conſtructed in London is a great obſtacle to the ſtudy of geography and aſtronomy, we are told, that it is the particular object of the publiſhers to give twelve inch globes for only one third of the uſual price.

Dr James Millar of Edinburgh has begun a courſe of popular Lectures on Chemiſtry. His object is to exhibit a conciſe view of the general principles of Chemical Science, illuſtrated by numerous experiments, and applied to the explanation of many ſtriking appearances in the works of nature, and of the elegant and uſeful arts of life.

Mr Murray has likewiſe begun a popular courſe of Lectures on Chemiſtry, the object of which is ſimilar to that of Dr Millar. This courſe will extend to about thirty lectures, a ſyllabus of which hath already been given to the public.

POETRY.

For the Scots Magazine.

IV LET US A' TO THE FASHION!

A NEW SONG FOR THE NEW YEAR.

AIR.—"*Ey let us a' to the Bridal.*"

AND ey! let us a' to the Faſhion!
For there maun be good breeding there,
When Lairds 'gainſt our Ladies come claſh on
To ſhew their true love for the fair!
A time was when BRITONS (nae aliens
Frae beauty) lo'ed woman's ſaft charms,
But now a' our Bucks, turn'd Italians,
Talk nothing but *Men* to their arms.

And O! how they cleek a' for ready!
And heh! how they dander for ſhew!
To block up our ſtreets frae ilk Leddy,
They ſmile five and ſax in a raw.
Then hey! for our Prince's ſtreet grinners!
Wha marſhal'd in ranks crowd the ſtreets,
And dandering for ſuppers and dinners,
Kep ilka kind landlord they meet!

And there we'll ſee crap'd heeds ſae dainty
And ſnuff napkins round ilka neck.
And *bare kins* and *muckle coats* plenty,
And a' for to bring mair reſpect.
And there we'll ſee *jockies* and *jugglers*,
And *carders* a' prowling for game,
Wi' ſome lets bauld daſhers, like ſmugglers,
Wha hide their dark deeds in ſome ſhame.

And there we'll ſee *idlers* in claſſes,
Stand critics at POOL's crowded door,
To mak' their remarks on our laſſes,
Whar ſome are ca'd *jads*, and ſome war!
And there thro' our ſtreets ſweetly capering
Our *wearlike dragoons* tak' the air,
And buſkit like miſſes, ride vapouring!
They'd better for gang—in a chair.

And there we'll ſee maxy-mix'd boddies,
And *bairns* o' threeſcore, wi' young chiels,
Wha, a' fond o' *ice creams* and *goodies*,
Mix thrang in "MONTGOMERY's and STEEL's."
And there we'll meet *lairds* frae the country,
Wha panting wi' pride, without fear
Daſh here wi' our lords and rich gentry,
And bankrupt become in—a year.

And here too their *laddies* for ſchooling,
Are brought to lear new fangled clack,
And charm'd wi our Prince's ſtreet fooling,
They a' become *bucks* in a crack.
And here too their wives and poor laſſies,
Are brought our new fineries to taſte,
Wha catching ilk foolerie that paſſes,
Are ſoon ſchool'd in—*leſſons o' waſte!*

And O! for the joys o' the *faſhion!*
And O! for the pleaſures o' *pride!*
Whar ilka braw madneſs comes daſh on,
To drive ſober thought frae our ſide!

And there we'll hear *magistrates* puffing,
O' a' they hae done for our peace,
Wha bent upo' *profit* and *ſtuffing*,
Ne'er think about *want o'* POLICE.

And here we'll meet blackguards and limmers,
A' reeling wi' *whisky* ilk night,
And ſkreeching ſtark mad wi' their kimmers,
Set ilk ſober heart in a fright!
And here we'll find *change-houses* ringing,
Wi' thouſands a' gun'tleſs o' ſhame,
And reckleſs o' want, while their ſinging,
Ne'er think o' wha's—ſtarving at hame!

And O! for the bleſſings of Faſhion!
And O! for the joys yet to tell!
Whan vice after vice faſt comes dash on,
To plunge ilka Virtue in hell!

For the Scots Magazine.

ODE TO BENIGLOW.

ONE OF THE HIGHEST MOUNTAINS IN THE WESTERN HIGHLANDS.

Written on its Summit in the month of August 1797.

DARK o'er the heath, the tempeſt ſweeps,
The dizzy cliff rocks to the gale,
While roar the torrents down their ſteeps,
And pour deſtruction on the dale.

Now drifting clouds obſcure the ſun,
Now ſhow his blazing face more bright,
Swift o'er the fields, their ſhadows run,
And rain-drops gliſten in the light.

On thy dread ſummit, Beniglow!
That long haſt felt the win'try ire,
Long held to ſtorms thy rugged brow,
And brav'd the bolts of liquid fire;—

Sublime I ſtand, and wondering gaze,
On the vaſt ſcene that round me lies,
And trace the river's wimpling maze,
And mark the landſcape's varying dyes.

And muſe on Earth's ſtupendous plan,
Its beauty, majeſty, and grace,
Muſe on the littleneſs of Man,
Loſt in th' immenſity of ſpace.

And riſe to Him, whoſe eſſence fills
That ſpace, and bade theſe fields expand,
Who weighs in ſcales, the ponderous hills,
And metes the waters in his hand.

Now ſeem the mountains round me thrown,
Like waves on the tempeſtuous main,
And o'er green nature's boſom prone,
The river rolls its ſilver vein.

From regions of eternal froſt,
The rapid Bruer * pours his ſtream,
Now deep in ſhelvy caverns loſt,
Now ſparkling in the playful beam,

And ſedge-crown'd Tilt, † o'er the dark heath,
From ſparry grottoes, ſpouts his tide,
And Tummel twiſts his ſilvery wreath
'Mid flowers that paint his cultur'd ſide.

But 'mid yon hills of fainteſt blue,
Fond fancy wings her airy road,
To heights, where ne'er but fancy flew,
To wilds, where ne'er but fancy trode;

Or in the azure miſts afar,
She courts the ſtreams of claſſic Tay,
Where happy ſwains, unuſed to war,
Chaunt, to the pipe, the rural lay.

But ſtill to Blair, I turn my eyes,
Where friendſhip ſpreads the ſocial board,
Where Athole's hardy clans rejoice,
And grateful bleſs their generous lord.

There cluſt'ring roſes learn to ſmile,
On heaths that wav'd their bloſſoms red,
And woods to veil the niggard ſoil,
And ſpring to ſit beneath their ſhade.

But lo! mute on the rugged heights,
I ſee the hart his antlers rear,
Or down the ſteep hill bend his flight,
The coward ſlave of every fear.

While far down on the ruſſet heath,
The blue ſmoke marks the fatal ſpot,
Where whirring moor-fowls meet the death,
Sent from the ſportſman's murderous ſhot.

But now in turbid volumes roll'd,
Deſcending miſts the landſcape veil,
While wrapt within their vapoury fold,
Aerial forms are ſeen to ſail.

Where ſleep'ſt thou Morven's ſacred bard!
That charm'd of yore, the warrior's ear;
Where is that harp theſe hills have heard,
And ghoſts bent from their clouds to hear.

Mute is thy voice, thou king of ſong!
In airy halls, thy harp is hung,
Now ſmall the great, and weak the ſtrong,
That on theſe fields their bows have ſtrung.

Beneath the moſs encruſted cairn,
They ſleep unmindful of the fight,
There ſhakes the wind the wither'd fern,
There ſhriek the ſpirits of the night,

And 'mid theſe peaceful fields no more,
In deadly feuds, the ſwains engage,
They wear the garb their fathers wore,
But feel no more their father's rage.

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* † The Tilt and Bruer are two rivers that run into the Tummel, near Blair in Athole.

Long have the druids flept in duft,
Long have the bards forgot their art,
The fword is cover'd o'er with ruft,
That oft has pierc'd the warrior's heart.

Banks of the Ken,
Nov. 4. 1802. W. G.

For the Scots Magazine.

THE KESWICK IMPOSTER,

AND

THE BEAUTY OF BUTTERMERE.

WHERE rocks in rugged grandeur rife
Round Derwentwater's fhelving fide,
And view, amid inverted fkies,
Their heads reflected from the tide;
Whither the rich, the learn'd, the fair,
When fmiles the blooming year,
In many a circle gay repair;
There liv'd a maid of beauty rare,
The pride of Buttermere.

Calm as the lake's unruffled breaft,
When fleeps the ſpirit of the ſtorm,
Her ſoul, in mildeſt graces dreſt,
Was imaged by her lovely form;
The ſwains in Keſwick's vale were fir'd,
And ſtrove to win her ear,
The ſtranger, with his wanderings tir'd,
There fought repoſe, and there admir'd
The pride of Buttermere.

Her mind untutor'd to deceive,
In others ne'er ſuſpected guile,
But eye was open to believe
The flattering tale, th' inſidious ſmile,
Aſſuming love's alluring name
(A name to woman dear)
Falſe Hope*, with ſplendid proffers came,
He woo'd, he won, he wed the dame,
The pride of Buttermere.

But ſoon he left the injur'd fair,
To weep the lingering night away;
To view, with renovated care,
The bright returning ſtar of day;
O, were the painful pleaſure mine,
To kiſs thy falling tear!
I'd bid thy boſom ceaſe to pine;
His was the guilt, no fault was thine,
Thou pride of Buttermere.

Written on the Banks of Ayr,
Nov. 20, 1802. H. P.

* Hatfield, who perſonated the Hon. Colonel Hope.

For the Scots Magazine.

STANZAS,

Written on the Birth Day of a Friend, in the West Indies.

LET veral bards on lordly pride,
With ſoothing flatt'ry's incenſe wait,
And celebrate, through regions wide,
The glories of the rich and great.

Mine be the nobler taſk, to hail
A friend and brother's natal day,
And haſte, on Friendſhip's fav'ring gale,
The tribute of my love to pay.

Friend of my early youth! to thee,
My Muſe her humble ſong ſhall raiſe,
Sincere, though rude, her lay will be,
Friendſhip and truth her only praiſe.

Whether on wide Guiana's plain, (tread
Through noiſome ſwamps and fens thou
Or on the vaſt Atlantic main
The ſwelling ſails of commerce ſpread;

Or fann'd by morning's balmy gales,
On fair Barbadoes' ſhores thou ſtray,
Or in its deep ſequeſter'd vales,
Seek ſhelter from the burning day;

Still may the Univerſal Power,
In every clime thy ſteps attend,
Still be thy guide in danger's hour,
Through life thy guardian and thy friend.

That ſcourge of man, Columbia's foe,
Whoſe tainted life-corrupting breath
Lays many a hapleſs ſtranger low,
Sad victims of untimely death!

O! may its baneful influence ne'er
On thee, my much lov'd friend, be ſhed!
May Health her ſhield before thee rear,
Her fheltering wings around thee ſpread.

May Commerce fair, with kind regard
On thee, her faithful vot'ry, ſmile,
And ſtill with bounteous hand reward
Thy painful and inceſſant toil.

May gentle gales, to every coaſt
Thy veſſels waft in ſafety o'er,
O! may they ne'er be tempeſt-toſt,
Nor driven upon the rocky ſhore.

And while through trans-Atlantic climes
In ſearch of wealth, Fate bids thee roam,
Look with affection's eye, at times,
Towards thy diſtant native home.

Think of the friends that hold thee dear,
Whoſe hearts exult to ſee thy name
In Honour's record high appear,
And glory in thy virtuous fame.

Honour and love thy native land,
To her thy warmeſt homage pay,
Unwearied ſtrive with patriot hand,
And patriot heart, her fame to ſtay.

And Oh! to Afric's ſons be kind,
To them thy pitying hand extend,
Thee, let the hapleſs captive find
A gen'rous maſter, and a friend.

So ſhall the bitter tear of woe,
For diſtant friends and country ſhed,
Give place to warm affection's glow,
And bleſſings on thy honour'd head.

So ſhall thy labours all be bleſt,
By gracious Heaven's approving ſmile,
And Peace reſide within thy breaſt,
Companion of thy virtuous toil;

And Fortune's choiceſt gifts be ſent
To crown thy worth, ere youth blow o'er,
And health, and joy, and bleſt content,
Attend thee to thy native ſhore!

THE DEPARTURE.

'TIS paſt! the fatal hour is come,
The hour of grief, when friends muſt part,
Friends whom each fond affection draws,
That mingle heart with heart.

Ah friendſhip! ſoft enſnaring power!
How is thy rapture turn'd to woe!
My blood runs chill, my heart is rent,
But not one tear will flow.

Still let me gaze! I ſee them ſtill;
They wave their hands and bid adieu.
Ah me! yon copſe which ſkirts the lawn,
Has hid them from my view.

Why did I truſt the fleeting joy?
Why did I hug the falſe delight?
'Twas but a ſudden gleam of day
To ſhew more dark the night.

Ah! hapleſs child of miſery!
Thy bliſs is anguiſh when 'tis paſt,
'Tis but the placid, guiſeful calm,
Which uſhers in the blaſt.

The heart that thrills at rapture's call,
Heaves high with ſorrow's deepeſt groan;
Heav'n hear a wretched mortal's prayer,
And turn this heart to ſtone.

Ah! whether leads my troubled mind?
Periſh the baſe, the impious thought!
Should hours of joy coſt years of woe,
The joy were cheaply bought.

For mem'ry o'er the darkſome gloom
Shall ſhed her mild and chearful light,
And hope ſhall wave her magic wand
And call her viſions bright;

And ſympathy ſhall bring her balm
And give my bleeding heart relief,
And ſoftly-ſoothing peace ſhall come
And mingle with my grief.

Then, feeling, let me woo thee ſtill,
Though ſorrow lift her ſcourge on high,
Bid love and friendſhip ſtill be mine,
Their anguiſh and their joy.

V. D. M.

For the Scots Magazine.

VERSES ON THE ESK.*

BY THE LATE MR JOHN LOGAN.

WHILE frequent on Tweed and on Tay,
Their harps all the muſes have ſtrung;
Should a river, more limpid than they,
The wood-fringed Eſk, flow unſung?
While Kitty and Chloe inſpire
The poet with paſtoral ſtrains,
Why ſilent the voice of the lyre
On Mary,† the pride of the plains?

Oh! Nature's moſt beautiful works
Are often unſeen and unknown;
And often in ſolitude lurks
A form that ſhould ſhine on a throne;
In the wilderneſs bloſſoms the roſe
In beauty, retir'd from the ſight;
And Philomel warbles her woes
Alone to the ear of the night.

How often the beauty is hid
Amid ſhades that her triumphs deny!
How often the hero forbid
From the path that conducts to the ſky!
A Helen has pin'd in the grove,
A Homer has wanted his name,
Unſeen in the circle of love,
Unknown in the temple of fame.

Yet let us walk forth to the ſtream
Where poets ne'er wander'd before,
Enamour'd of Mary's ſweet name,
The echoes will ſpread to the ſhore;
If the voice of the muſe be divine,
Thy beauties ſhall live in my lay,
While reflecting the foreſt ſo fine,
Sweet Eſk o'er the valley ſhall ſtray.

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* The hiſtory of them is as follows—Mr L. had been on a viſit to Mr D——, then miniſter of Canoby. When there, he was frequently at Captain S.'s, at Sorge. During one of theſe viſits, Mrs S. took occaſion to ſay, that ſhe was ſurprized to ſee the Eſk unnoticed by poets, while the Tweed and the Tay had been ſo often celebrated. Logan took the hint; went over to the Manſe, and in a few hours, ſent the original from which this copy was taken.

† Miſs Mary Young, of Hutton in Annandale.

IMPERIAL PARLIAMENT.

LORDS.

No material buſineſs was done, after our laſt report, previous to the adjournment for the holidays.

Dec. 29. This day the Royal aſſent was given by commiſſion to the following Bills, viz. The Commiſſioners Bill for enquiries into abuſes in the Navy; The Sugar Drawback; The Militia amendment, and Malta trade bills.

COMMONS.

Several amendments were agreed to upon the Bill for correcting abuſes of the Navy; which was ſent up to the Houſe of Lords and paſſed.

Dec. 29. The Chancellor of the Exchequer moved, that the houſe adjourn to Thurſday the 3d of February next.

Mr Elliot thought this a dangerous proceeding, at the time that the country was placed in ſo diffient a ſituation, and no explanations afforded by his Majeſty's Miniſters.

He could not, he ſaid, approve of an adjournment at the time that France was making every preparation for war, and committing every ſpecies of aggreſſion. We knew that Malta was ſtill in our own poſſeſſion, but knew not whether the caſe was the ſame in regard to the Cape, Cochin, &c. At the ſame time, we were informed, though not officially, that the Floridas had been ceded to France by Spain: yet it was propoſed to enter into a long adjournment, without knowing any thing officially of the exiſting ſtate of Europe, of any alliances, or of commercial arrangements. Upon theſe points they had no information whatever to give, on their return to their conſtituents.

The Chancellor of the Exchequer would not admit that the country was in a ſtate of unexampled danger—he would not miſrepreſent the ſtate of the country—he wiſhed that a proper degree of vigilance ſhould be kept up; but he never could ſubmit to hear, uncontradicted, gloomy or deſponding pictures. The parliament merely provided againſt any poſſible emergency, and now the country may be conſidered as in a ſtate of ſafety. He thought the Houſe might ſafely adjourn to the time propoſed, and ſhould any thing occur to make it neceſſary, his Majeſty, by a late act of Parliament, had the power to call the Legiſlature together within 14 days if neceſſary, notwithſtanding any adjournment. Of the exerciſe of this power he ſtated ſome inſtances.

Mr Wyndham contended that the ſtate of the country was unexampled to the extent of its danger. There muſt have been ſomething very unuſual in the ſtate of it by ſuch extraordinary ſupplies and eſtabliſhments being called for in time of peace. We certainly had no preciſe, explicit, or authentic information from his majeſty's Miniſters. Government muſt ſometimes act with caution, but there was certainly ſome intermediate ſtate between telling us all and telling us nothing. The preparations made were only armour againſt invaſion; but France was telling aloud that "The world was all before them," not "where to reſt, and Providence her guide," but neither to take nor give any reſt, and having no other guides but their own rapacity and ambition. We had nothing now to look to but notoriety, and ought not to ſeparate without more information.

Adjourned to the 3d February.

MONTHLY REGISTER.

FOREIGN INTELLIGENCE.

FRANCE.

The introduction of the Britiſh Ambaſſador, and the favourable reception he met with from the Firſt Conſul, noticed in our laſt, have not been followed with any marked ſymptoms of more amicable diſpoſitions towards this country. We do not ſee that any commercial treaty is likely to be adjuſted ſoon; and the differences ſaid to have ariſen regarding our evacuating Malta, and withdrawing our troops from Egypt, are ſtill obſtacles to a cordial agreement. The interior of France appears to be pretty tranquil, though, it is ſaid, the augmentation of the military does not go well down. The finances are in a miſerable ſtate, and new taxes muſt be ſeverely felt. There can neither be any ſecurity in property, nor the due motives to exertion in the acquiſition of it, while their ſyſtem of juriſprudence, bad as it is, is ſo wretchedly adminiſtered. Leclerc's death, and the diſaſters in St Domingo, will probably aid the opening of their eyes to the abuſes of arbitrary power, if the real ſtate of matters can be made known to the country at large. New levies from Holland, and a forced loan of money will not long varniſh the evil. Paris continues to be the reſort of a conſiderable number of our *faſhionables*. Lord Whitworth gave a grand dinner on the 18th, the anniverſary of our Queen's birth-day; and the Dutcheſs of Gordon gave a magnificent ball and entertainment in the evening in honour of the ſame occaſion.

SWITZERLAND.

Though all the cantons of this once happy republic do not appear to be ſubjected to the views of the French, yet a temporary quiet prevails. The lateſt accounts ſay, that the French troops have received conſiderable reinforcements; and that it is the intention of the Firſt Conſul to unite the cantons of Leman and Baſle to France.

SWEDEN.

Dec. 22. A dreadful fire broke out at Gottenburgh about two in the morning of the 20th, which continued burning twenty hours, and conſumed almoſt a fourth part of the town. The middle and fineſt part of the town is laid in aſhes, as are the Free-maſon's Lodge, and the houſes of the Directors of the Eaſt India Company; but the warehouſes of the Company have eſcaped. About 300 families are burned out; but the greater part of the houſes, it is ſaid, is inſured by a London Inſurance Company. Fortunately no lives were loſt. The damage occaſioned by this diſaſtrous event is eſtimated at nearly two millions of dollars.

TURKEY.

The firſt reports of the damages done by the earthquakes in October laſt appear to have been exaggerated; the greater part of the houſes, however, in the vicinity of the ſeraglio, and the houſes and moſques in the ſuburbs of Galata was deſtroyed. The Grand Seignior, with an immenſe number of people, took refuge in the moſque of St Sophia, from a ſuperſtitious opinion, that it is indeſtructible. Accounts from various quarters agree in ſtating, that the Turkiſh troops have been completely defeated by the Beys in Egypt.

GIB-

GIBRALTAR.

Extract of a Letter, dated 27th December 1802.

The ſecond battalion of the Royals having made too free with liquor (in conſequence of having their balances paid them,) on the evening of the 24th of December, forced open the barrack gates, and ſeizing their arms, vowed vengeance on the Adjutant, who had ordered that they ſhould not be ſuffered to go into the town. To this officer, it appears, they had an inveterate hatred; not finding him, they ran to the barracks of the 25th regiment, and endeavoured to perſuade that corps to join them. Failing in this attempt, they ſent a large party to the 54th regiment, where they were received by the grenadier company of that corps with a pretty ſmart and galling fire, which wounded five of them. In leſs than an hour all was quiet, and the next day they appeared ſo perfectly contrite, that his Royal Highneſs the Governor, after animadverting forcibly upon the enormity of their conduct, forgave it. But on the 26th of December, the 25th regiment (which had behaved ſo well on the 24th of the month,) having now received their balances, and having got drunk, behaved in the ſame manner as the Royals had done on the 24th. A party of the artillery, in firing upon ſome of them, who were diſorderly and mutinous, unfortunately hit a detachment of the Royals, who were approaching to aſſiſt the artillery in quelling the mutiny, killed one man, and wounded five; beſides killing two of the 25th regiment. On the 27th of December, thirteen of the ring-leaders were taken up in order to be tried for mutiny. The garriſon was then perfectly quiet, and a general ſentiment of abhorrence for what had paſſed ſeemed to prevail.

The riotous conduct of the 25th regiment when they got their balances, was brought about by the inſinuations of a number of diſcontented foreigners, who have found a place in its ranks.

ST DOMINGO.

Since the death of General Leclerc, who died after a few days illneſs, the French, it is ſaid, have acted altogether upon the defenſive. General Rochambeau, who is in the confidence of the troops, waits the expected reinforcements from France.

EAST INDIES.

An overland diſpatch from Bombay brings the unpleaſant accounts of the death of the Perſian Ambaſſador by a muſket ball. The attendants of the Ambaſſador were uſing improper liberties, it is ſaid, with ſome ſepoys his guards. A general affray enſued, and both parties having recourſe to arms, a random ſhot from one of the ſoldiers entered the apartments of the Ambaſſador, and taking place in his Excellency's neck, proved mortal.

BRITISH INTELLIGENCE.

IRELAND.

We are ſorry to ſee accounts of ſome diſturbances in Ireland, particularly in the provinces of Munſter, and Limerick. Some depredations have taken place, and ſeveral robberies have been committed. The mail-coach has been ſeveral times attacked. Meetings of the gentlemen of theſe counties have been held to deviſe proper plans for their protection. The following quotation from Mr Baron George to the Grand Jury at Clonmel on the 11th inſt. has a marked reference to the ſtate of the country.—"He, who would ſleep quietly in his bed, ought, in times like theſe, to prove that his bed was defended, and ſtep forth in ſupport of the laws by which he and his country, and the ſafety of both were identified. But this is not to be done by two or three, much leſs can it be effected by individual, unconnected exiſtence:—*The Gentlemen of the country*, to enſure its peace, ſhould unite in its cauſe every man who has character or property to value. As long, ſaid he, as you ſupport yourſelves in the maintainance of order, with the arm of a regular, mild, and firm government at your backs—if ye will uſe your own ſtrength in ſuch a cauſe, I know not what ye have to fear. To do this with effect, review your police, and ſee that every man around you ſupports the law of the land—determine yourſelves to ſet your faces againſt *every criminal of every kind*, and the populace round you, and the tenantry under you, will cover you with their bleſſings for ſaving them from deſtruction."

LONDON.

It is probable, that in the courſe of next month, ſomething will tranſpire regarding our political ſituation with reſpect to the continental powers. Our miniſtry have not ordered the troops home from Egypt, nor have they evacuated Malta. It is ſaid, that the Firſt Conſul of France has refuſed to give aſſurances, that he will not ſend troops to either of theſe places, the treaty of Amiens being ſilent upon that ſubject. He alſo refuſes to treat with the Court of St James's, regarding the German Indemnities, the ſettlement of Italy, or indeed upon the affairs of the continent at all. Several accounts agree in ſtating, that the Spaniards have given the Britiſh ſubjects, in the Bay of Honduras, and parts adjacent, a ſudden notice to quit their ſettlements without delay, under certification of being expelled by force.

We are truly concerned to ſtate the loſs of the Hindoſtan Eaſt Indiaman, on the 11th inſtant, in Queen's Channel, Margate Roads.—It is reported that about thirty have periſhed, including three Midſhipmen and a Cadet. Moſt of them were loſt in a raft which they had conſtructed, and a few more were frozen to death in the rigging. The Hindoſtan was 1248 tuns burden. She was deſtined to Madras and China; it was her fourth voyage, and the firſt of her Commander, Captain Balſton. She had on board private bullion, to the amount of 75,000 ounces. She was one of the fineſt ſhips in the ſervice.

17. Yeſterday being the anniverſary of the feſtival in honour of her Majeſty, who completed the 56th year of her age on the 19th of May laſt, the ſame was obſerved with the uſual ſplendour and magnificence.

The new carriages were numerous, and many of them diſplayed great taſte and elegance. The Court broke up at a quarter before five o'clock, when their Majeſties returned to Buckingham-houſe to dinner. There was no ball at the Palace, or Buckingham-houſe. The illuminations were, as uſual, confined to the public places, ſubſcription houſes, and the reſidences of her Majeſty's trades-people.

On the 19th, a meeting was held at the London Tavern, the great object of which is the extermination of the ſmall pox. A large and very reſpectable body of gentlemen aſſembled on this occaſion. The Lord Mayor, by his very able conduct and polite attention in the chair, contributed eſſentially to the general effect. A very liberal ſubſcription was entered into, in purſuance of the deſign.

Yeſterday being the day appointed for opening the Special Commiſſion, for the trial of *Colonel Deſpard* and his aſſociates; about half paſt eleven, Lord Ellenborough, Mr Juſtice Le Blanc, Mr Baron Thomſon, and Mr Juſtice Chambre, came in proceſſion to the Court. After Lord Ellenborough had concluded his charge, the Grand Jury immediately withdrew. About half-paſt ſeven o'clock in the evening, the Grand Jury returned a true bill for high treaſon, againſt the thirteen following perſons:

Ed. M. Deſpard	Jas S. Wratten
John Wood	William Lauder
Tho. Broughton	Arthur Graham
John Francis	Samuel Smith
Thos Newman	John Macnamara
Daniel Tyndall	Tho. Philips
John Doyle	

The priſoners being taken from the bar, the Court was adjourned to Saturday the 5th of February.

Mr Drummond has been appointed to ſucceed Lord Elgin at the Porte; and Mr Garlike is to replace Mr Drummond at the Sicilian Court.

EDINBURGH.

Repreſentation of the City.

Dec. 25. At an extraordinary meeting of the Lord Provoſt, Magiſtrates, and Council of Edinburgh, a letter was read from the Right Hon. Lord Viſcount Melville, announcing his elevation to the Peerage, and thanking them for the honour they had ſo repeatedly conferred on him, in chuſing him their Repreſentative. A letter was alſo read from the Right Hon. the Lord Advocate, announcing his intention of offering himſelf a candidate to repreſent the city in parliament, in the room of Lord Viſcount Melville.—A letter was voted to their late Repreſentative,

thanking him for the great ſervices done by him, both to his country and native city, and congratulating him on the honour ſo deſervedly conferred on him by his Sovereign.

Mr Dundas's promotion to the Peerage is a tribute juſtly due to his long, able, and faithful ſervices in the cauſe of his country. His great attention, while Treaſurer of the Navy, in correcting many of the abuſes and impoſitions ſo long practiſed upon our gallant ſeamen, and the facility with which they, their families, and relations now receive their pay and prize money, entitle him to the greateſt praiſe. His great attention to the affairs of India, and by his wiſe councils having raiſed the Britiſh power and influence in that country to an unparalelled elevation and proſperity, mark in a diſtinguiſhed manner the vigour of his mind. When Mr Dundas came into the management in 1784, India bonds were at 5 per cent. diſcount, but in March 1801, when he retired, they were at *one* only. The Proprietors and Directors of the Company, fully ſenſible of the advantages they had derived from Mr Dundas's labour, embraced the opportunity, when he withdrew from his oſtenſible ſituation in that department, to expreſs in ſtrong terms their ſenſe of the obligations under which the Company lay to him for his very judicious conduct, and voted reſolutions of pecuniary rewards during his life, but which Mr Dundas, in part politely declined accepting. With regard to Scotland, Mr Dundas brought forward many humane and ſalutary laws, which have been of the greateſt utility.—Among others that may be mentioned were, the act for reſtoring the forfeited eſtates, and the act for ſupplying the Highlands with coals carried coaſtwiſe at a cheap rate.

The following anſwer from Lord Melville, was tranſmited to the Lord Provoſt.

"My Lord,

"I have received your Lordſhip's letter acquanting me that his Majeſty has been graciouſly pleaſed to to raiſe you to the dignity of the Peerage, which I have communicated to the Magiſtrates and Council.

"We take the earlieſt opportunnity of conveying to you our congratulation on the high honour conferred on you by his Majeſty. But we cannot allow the parliamentary connection between us to be diſſolved, without expreſſing to you our feelings on this occaſion.

"After this proof of his Majeſty's approbation of your public conduct, we ſhould only take from the effect of it, were we to pretend to expreſs our own opinion. We have already expreſſed it in a manner the moſt honourable for you, by repeatedly re-electing you to Parliament during times when your public conduct was the ſubject of much diſcuſſion, and when the value of it was beſt underſtood. You are now receiving, in part, the reward which is due to you; the reſt you can only anticipate in the gratitude of poſterity, and in the reputation which will be attached to your name in the annals of Great Britain. With regard to ourſelves, we can with truth ſay, that we look back with much ſatisfaction to the connection which this city formed with you ſixteen years ago. We think it honourable for the metropolis of Scotland that we ſelected, as our Repreſentative, a man to whom Scotland is ſo highly indebted.

While we regret that, amid the multiplicity of your public duties, the buſineſs of this great city, has unavoidably given you much trouble, we muſt acknowledge with gratitude, the ready acceſs we have always had to you, the attention you have paid to our buſineſs, and the important ſervices you have rendered to the city.

Although the more immediate connection between us is now diſſolved, we hope, that you will permit us to reſort to you, on all important occaſions, on which we may wiſh for the benefit of your abilities and experience.

We truſt that you may long enjoy the honours, which your Sovereign has beſtowed on you, and your country the advantage of your counſel.

We beg you to believe, that your intereſt, and that of your family, can never be indifferent to us, and we have the vanity to flatter ourſelves, that your conſtituents of Edinburgh, will continue to hold a diſtinguiſhed place in your remembrance. In the name of the Magiſtrates and Council, I have the honour to be, with the greateſt eſteem and regard,

My

My Lord, your Lordſhip's moſt obedient and faithful humble ſervant,

(Signed)

NEIL MACVICCAR, Provoſt.

January 1. Yeſterday in purſuance of inſtructions from the Magiſtrates, a number of the carts with coals were examined and weighed, and, we are ſorry to ſay, that only one out of many was found juſt. The magiſtrates forfeited the coals in eight of the moſt faulty, and ſent them to the Charity Workhouſe, and directed the names of the drivers to be publiſhed.

This is an abuſe which calls loudly for amendment, and we are happy to ſee thoſe in power, now ſerious in having it corrected. For many years paſt, the Inhabitants have been moſt ſhamefully impoſed upon in the weight of coals, and paid many hundred pounds annually, for coals which they never received.

On Wedneſday, at a meeting of the Preſbytery of Edinburgh, there was laid before them a preſentation from his Majeſty to the Rev. Mr David Dickſon, miniſter of the chapel of Eaſe, Kilmarnock, to be one of the miniſters of St Cuthbert's or Weſt Church, in room of the Rev. William Paul deceaſed, with that Gentleman's letter of acceptance, both which were read, and unanimouſly ſuſtained. A call was ordered to be moderated on the 24th of February next, the Rev. Mr Anderſon, one of the miniſters of this city to preach and preſide.

Invincible Standard.

A Glaſgow paper publiſhed yeſterday, contains the following paragraph.

Forty-Second Regiment.

We have the authority of an officer of rank, now in this city, who was an eye witneſs and bore a part with the 42d regiment, in the engagement in which the Standard of the French Invincibles was taken, to contradict the report circulated in the Engliſh papers, that it was taken by one *Lutz*, a French emigrant, a private in the Queen's German regiment. The Invincibles were all taken, killed, or deſtroyed, by the 42d regiment, a full quarter of an hour before the Queen's regiment came up.

On Thurſday laſt, the Senate of the Univerſity of Glaſgow, conferred the degree of Doctor of Laws, on the Rev. Alexander Stirling, miniſter of Tillicoultry.

8. At a meeting of the Magiſtrates, Lord Melville addreſſed them nearly in the following words:

"My Lord Provoſt,

"I have been honoured by the receipt of your congratulatory letter, which your Lordſhip has addreſſed to me in your own name and that of the Magiſtrates and Town Council of the city of Edinburgh. I would have immediately acknowledged the receipt of it, if I had not thought it more reſpectful to wait the earlieſt opportunity I could have of your being aſſembled together in Council, when I might be permitted to make my perſonal acknowledgments for the very flattering terms in which you have been pleaſed to addreſs me, on the occaſion of his Majeſty's late mark of favour to me and to my family. I can aſſure you, with great truth, that the acquiſition of a Peerage was never an object in my contemplation with the view of gratifying any perſonal vanity of my own, nor could I have any with to change the name I have hitherto borne, deſcended as I am from a family which, for ages paſt, has been diſtinguiſhed in the eſtimation of its country, and in courſe of that time has enjoyed many ſignal proofs of the good will and attachment of its fellow ſubjects. In my own perſon, I was, at a very early period of my life, ſelected by the partiality of my native county to be their repreſentative in Parliament, and their original choice was ratified by many ſucceſſive unanimous elections at a more advanced period of my public progreſs. I was, as you ſo obligingly obſerve in your letter, ſixteen years ago, called upon by the metropolis of my native land to undertake the important truſt of repreſenting them in Parliament, and in many ſucceſſive and unanimous elections, you have given public teſtimony that no part of my conduct had drawn upon me your diſpleaſure or diſapprobation. Under theſe circumſtances, and with a perfect conſciouſneſs in my own breaſt, that however unavailing my exertions may at any time have been in the public ſervice, there had been no want of zeal or anxiety on my part to diſcharge my duty; I was fully prepared, without further reward, to ſpend the remainder

of my days in enjoying the ſociety of my family and my friends; and from what I have ſaid, you will be ſatisfied that the diſtinguiſhed honours I have obtained are not the reſult of any importunate anxiety on my part. You will not, however, conceive that I value them the leſs on that account. I receive them with the deepeſt ſenſe of gratitude to a gracious Sovereign, who has condeſcended in this manner to mark his approbation of the public conduct of his ſervant. I truſt that my poſterity, to the lateſt period, will never loſe ſight of the grounds on which theſe honours have been conferred on me, nor of the ſentiments of loyalty and gratitude with which they were originally received.

"From the explanation I have given you of my feelings on this ſubject, you will anticipate the ſatisfaction I have to expreſs on the grounds and terms of your congratulation. Your letter juſtly deſcribes the ſentiments I entertain on the occaſion; and it is no inconſiderable addition to the ſatisfaction I have derived, to be enabled to flatter myſelf, that his Majeſty's favour is ſeconded by the approbation of thoſe whoſe duty it has been to watch, and whoſe province it has been to witneſs the ſteps of my political progreſs. The times in which I have acted have been critical beyond any former example; they have been marked by circumſtances for which no paſt experience had produced a guide; and, I truſt, it is juſt matter of conſolation to thoſe who have been engaged in the conduct of public concerns for theſe many years paſt, that, by the good ſenſe and firmneſs of their countrymen, they have been enabled to preſerve, entire, that conſtitution which has been expoſed to ſuch a variety of unexampled dangers.

"Having mentioned the conſtitution under which we have the happineſs to live, I truſt I ſhall not be thought to deviate very far from the object of my preſent addreſs, if I preſume to trouble you with one obſervation, reſulting from the ſituation in which I am now placed. I will not trouble you with any of the particulars of the outſet of my life; they are too well known to need any detail from me. I content myſelf with barely alluding to them. It has pleaſed providence to bleſs my family with ſucceſs beyond my moſt ſanguine expectations; while we, therefore, continue to reſiſt the pernicious effects of theſe frantic principles of ideal equality, incompatible with the government of the world, and the juſt order of human ſociety, let us rejoice in thoſe ſubſtantial bleſſings, the reſult of real freedom and of equal laws, which open to the fair ambition of every Britiſh ſubject the means of purſuing with ſucceſs thoſe objects of honour, and thoſe ſituations of power, the attainment of which, in other countries, reſts ſolely upon a partial participation of perſonal favour, and the enjoyment of which reſts upon the precarious tenure of arbitrary power. It is impoſſible to look round to any quarter without ſeeing ſplendid examples of the truth of this remark.

"Before I conclude allow me to offer you my beſt thanks for the very kind reference in your letter, to the intereſt and proſperity of my family, and for the friendly deſire you are pleaſed to expreſs of continuing your connection with me, though the political tie is diſſolved, by which we have for many years been united; I accept your invitation with gratitude and cordiality, and if upon any occaſion you conceive, that I poſſeſs either abilities or experience that can be of uſe to you, you are juſtly entitled to demand the aid of their beſt exertions in your ſervice; at the ſame time, whatever circumſtances of regret, I may on other grounds feel in the ſeparation which has taken place between us, I cannot permit myſelf to entertain ſentiments of that kind from any doubts of my place as your Repreſentative being amply ſupplied. You have made no ſecret amongſt your fellow citizens of the perſon whom you mean to adopt as my ſucceſſor, and there is every reaſon to believe your choice will meet with the moſt perfect approbation. It would be affectation upon my part, conſidering the ties by which I am connected with that Gentleman, if I were to diſguiſe from you the real ſatisfaction I derive from every inſtance of good fortune that may attend his progreſs; but if I know myſelf, I can with truth aſſure you, that no ties of friendſhip, or connection, could blind me ſo far as to make me wiſh for his ſucceſs if I were not conſcientiouſly ſatisfied, that in every material requiſite of head and heart, he was eminently qualified to diſcharge

the

the duties of that important truſt, with which it is generally underſtood you intend to inveſt him.

"I will detain you no longer, but merely to offer my ſincere prayers, that happineſs and proſperity may attend you in all your public and private concerns."

4. After the unanimous election of the Right Hon. Charles Hope, Advocate for Scotland, upon his appearing at the meeting, the Lord Provoſt addreſſed him in ſubſtance as follows:

My Lord,

It is with much pleaſure I inform your Lordſhip, that the Council of the city of Edinburgh have this day unanimouſly elected you their Repreſentative in Parliament.

The concerns of this large and growing place are of ſuch importance, that we ſhould ill acquit ourſelves to our fellow-citizens, were we not to make choice of men of high reputation and diſtinguiſhed talents, zealouſly attached to their King and country, eminent for public ſpirit and activity, and to whom we may look forward as ſteady friends to the welfare and proſperity of this city.—Of theſe qualifications we know that you are amply poſſeſſed, and the beſt proof we can give of the implicit confidence placed in your Lordſhip is, the unanimity and cordiality with which you have been elected.—A meaſure, we have good reaſon to believe, not more agreeable to ourſelves than to our fellow-citizens at large. I ſhall only now add, that your Lordſhip being choſen in the room of the diſtinguiſhed character who preceded you, to whom our King and country, and this city in particular, have been ſo highly indebted, is an additional compliment to your Lordſhip, which we truſt and know that you will neither forget nor fail to deſerve.

The Lord Advocate addreſſed the Town Council as follows:

"My Lord Provoſt and Gentlemen of the Magiſtracy and Council,

"On taking upon myſelf the important office of your Repreſentative in Parliament, it is impoſſible for me to content myſelf with the language of thanks and compliment, uſual on ſuch occaſions. Thoſe are given, and received indiſcriminately by all perſons in our reſpective ſituations, and no man can be returned to Parliament, even by the moſt inſignificant burgh in the kingdom, without feeling gratitude to thoſe whoſe votes have placed them in ſo conſpicuous a ſituation. But there are circumſtances which raiſe in my mind, feelings which hardly any other man could have experienced in the ſame degree on being elected Member for this city. Here I was educated from my early infancy. This was the ſcene of boyiſh amuſements, and of my early friendſhips. This has been the theatre of my profeſſional purſuits, and by the patronage chiefly of the inhabitants of this city the fortunes of my houſe have been eſtabliſhed.

Here too, in ſo far as I have hitherto acted a public part, live the witneſſes and judges of my conduct. To find myſelf, therefore, now in the honourable character of your Repreſentative, naturally, and I hope without preſumption, leads me to entertain the pleaſing idea, that whatever other motive may have influenced your choice, it has not been made without ſome degree of perſonal regard and conſideration for myſelf.

But, Gentlemen, while I thus indulge the hope that I ſtand fair in your good opinion, I would not conceal from myſelf, if I could, that my beſt recommendation to your favour, is my connection with your late Repreſentative; this, I feel, muſt be my greateſt merit in your eyes, and the chief advantage which you will deſerve from your preſent choice is, that while it gives you the ſame title in all caſes of importance, to reſort to the aſſiſtance of his abilities and experience, it has ſecured to you the active exertions of one whole time of life better qualifies him to undertake the laborious duty, which muſt now always attach to the Repreſentative of this great and flouriſhing city.

On this occaſion, Gentlemen, I am certain it muſt be great ſatisfaction to you to know, and I aſſure you it is no leſs ſo to me thus publicly to declare, that you are not altering that line of Parliamentary connection which you formed near twenty years ago; on the contrary, it ſhall be my buſineſs to draw ſtill cloſer, if poſſible, the ties of friendſhip and of mutual obligation which have

have united you with the families of Arniſton and Melville.

Countenanced as I was in my early years by the heads of thoſe families, bound together now in habits of the cloſeſt intimacy and confidence; connected by near alliance; and, above all, united in our families by the hereditary friendſhip of many generations, I think I may ſay, that amid the unaccountable changes which occur in the political world, there cannot ariſe a ſingle event to ſeparate my family from theirs. Whatever ſatisfaction, therefore, you derived from your former political connection, you run no riſk of ſeeing it diſſolved in conſequence of your preſent choice.

Addreſſing you, Gentlemen, I feel it to be unneceſſary to make profeſſion of my own political principles. I have lived in the midſt of you in times, when moſt men's principles came to be pretty well known, and mine, I truſt, were not ſo feebly marked as to be eaſily miſtaken.—If you had not approved of them, I know that I ſhould not now have been ſtanding here. I have therefore only to ſay, that I ſhall faithfully perſevere in the ſame firm attachment to the conſtitution, which, whatever objections may have been made to it in theory, we know and feel does confer on the people of this country, a degree of comfort, ſecurity, and true freedom, which have not reſulted from any other effort of human wiſdom.

Neither, Gentlemen, ſhall I detain you, by enlarging much on the preſent ſtate of public affairs; indeed, on that ſubject, I have no ſources of information different from your own, but I think, we all can ſee enough to be ſatisfied, that the times are critical and alarming. But however alarming they be thought, it is my opinion, that the danger is half over, if it be true, as I believe it to be, that Miniſters are aware of it; and I feel, from paſt experience, that I may go a ſtep further, and ſay, that the danger will be only to our foes, if the zeal and loyalty of the people ſhall continue to ſecond the efforts of the Government. It is clear to me, that this is not the time for timid and temporiſing meaſures, and therefore I ſhall give my firm ſupport in Parliament to vigorous and deciſive meaſures, if not originating in raſhneſs, but in a juſt and ſolid feeling of national honour; while, on the other hand, I ſhall moſt aſſuredly oppoſe every meaſure, which, wearing the maſk of prudence at the moment, leads, in its conſequences, to inſecurity and diſhonour.

Theſe are the principles, under the influence of which, you ſend me to Parliament. On theſe principles I ſhall act, and I truſt my conduct will never give you occaſion to be diſſatisfied with the choice you have this day made.

I have now, my Lord, only to return your Lordſhip my beſt thanks for the polite and kind terms in which you have notified to me my election; I aſſure you, that, amidſt the other cauſes of congratulation which fill my mind at preſent, it is not the leaſt, that my election is connected with the Magiſtracy of a gentleman, in whoſe abilities and firmneſs I know that the inhabitants of this city place the moſt perfect confidence, and for whoſe private character they feel ſo much veneration."

On Saturday the 8th, there was a very heavy gale from the ſouth eaſt. A great many veſſels that had ſailed ſome time ſince have been obliged to put back, the maſters of all which agree in ſtating, that the prodigious and uncommon ſwell they encountered at ſea was truly tremendous. This accounts for the very great ſurf on all ſhores of the Frith for ſome time paſt.

Several veſſels that had taken ſhelter under the iſland of Inch Keith from the eaſterly ſea, upon its riſing to ſo unuſual a height, were forced to ſlip and run higher up the Frith for ſecurity.

On the 11th, ten men and a boy were ſaved from periſhing in St Andrew's Bay, by means of the life boat there.

Highland Society.

The anniverſary general meeting of this Society, in terms of their charter, was held in their hall here, on Tueſday laſt, which was attended by a number of noblemen and gentlemen, the Right Hon. the Earl of Dumfries, vice preſident in office, preſided on the occaſion, when, after a ballot, 58 new members were duly admitted.

Before proceeding to other buſineſs, it was ſtated to the meeting, that an application had been made to the Committee

mittee of Directors, by the officers of the late Royal Edinburgh Highland Volunteer regiment, for having the colours of that corps committed to the charge of the Highland Society, and depoſited in their hall. The ſociety unanimouſly agreed to accept of the depoſit, as a teſtimony of its approbation of the conduct and utility of that regiment; and appointed the colours to be placed in the hall of the ſociety.

On hearing the Secretary upon the ſtate of the funds of the Society, which had conſiderably increaſed ſince laſt year, the meeting voted a larger ſum than uſual, to be laid out by their Committee of Directors in premiums towards the encouragement of uſeful objects, for the preſent year, over all the country.

Henry Mackenzie, Eſq. from the Committee originally appointed for promoting certain improvements in the Highlands, by roads and bridges, and the great projected canal acroſs the iſland from Inverneſs to Fort William, and thereby ſhortening the communication betwixt the eaſt and weſt ſeas, relative to which important objects the Society had made different applications to his Majeſty's Miniſters, reported theſe, and the communications which the Directors lately had with Mr Telford, the engineer employed by government to ſurvey and report upon the practicability and plan of carrying theſe improvements into effect, and on which ſubjects the Directors thought it their duty to afford him every poſſible information.

The Secretary ſtated, that, ſince paſſing the act for the commutation of the ſervice of thirlage, and which had originally been brought forward by the Society, for encouraging the improvement of waſte lands and agriculture, it had come to be the general opinion of the country, that an extenſion and amendment of that act, in ſome particulars, would be very beneficial; he therefore moved the meeting to remit to, and authoriſe their Committee of Directors, to take this matter under conſideration, and to make application to the Legiſlature, in name of the Society, for ſuch extenſion or alteration in the thirlage act, as they ſhould ſee proper and expedient, for rendering that law of more general utility; which the meeting ordered accordingly.

Upon reading a recommendation of the Directors, proceeding upon the report of a Sub-committee, the Society authoriſed the ſubſcribing of fifty guineas towards defraying the expence of a ſecond edition of the Holy Bible, to be publiſhed by the Society in Scotland for propogating Chriſtian Knowledge, in the Gaelic language.

The Secretary reported, that the 2d vol. of the Society's Tranſactions, under the inſpection of a Special Committee, Mr Ferguſon of Croſshill, advocate, conveener, was now in the preſs, and would be publiſhed in the courſe of the ſeaſon.

The meeting, upon a report from a Literary Committee of the Society, agreed to ſubſcribe twenty guineas for a copy of an Etymological Dictionary of the Scottiſh language, propoſed to be publiſhed by John Jamieſon, D. D. Fellow of the Antiquarian Society, which, from the opinion of the Committee, appears to merit the attention of the public.

There was alſo read a letter from Benjamin Bell, Eſq. to the Secretary, accompanying one hundred parcels of Egyptian barley, made up in half ounces, with a ſimilar number of the Swediſh turnip ſeed, called *Roota Baga*, and both theſe kinds of ſeeds are ſtated to poſſeſs a variety of qualities, ſuperior to any ſeeds of that kind formerly known in this country, and which had been tried by Mr Bell himſelf with great ſucceſs. The meeting ordered that theſe parcels ſhould be ſent to the Directors, with an inſtruction to diſtribute them among ſuch members of the Society as were conſidered the beſt farmers, and likely to be moſt attentive to their cultivation; and to report to the Society the reſult of their experiments; and, in the mean time, recommend to the ſecretary to return thanks to Mr Bell for the communication.

The Society, after diſcuſſing ſome other branches of buſineſs, proceeded to the election of Preſident, Vice-preſidents, and other Officers of the Society for the current year.

In the afternoon, a large party of the members attended the anniverſary dinner at Fortune's Tontine Tavern, the Right Hon. Lord Macdonald, one of the Vice-preſidents, in the chair.

20. Yeſterday the Lord Provoſt, magi-

Magiſtrates, and Council, in their robes, preceded by the city ſword and mace bearers, paid a viſit to the Lords of Seſſion during their ſitting. His Lordſhip and the Magiſtrates were admitted within the bar, when the Lord Provoſt addreſſed the Court in an appropriate ſpeech, in the courſe of which he took occaſion to mention that whatever improvement might be reſolved on for the accomodation of the Court, it would moſt cheerfully be adopted by the city. The Lord Preſident, in reply, expreſſed the ſatisfaction the Court felt at the preſent management of the city, and aſſured the Magiſtrates that whatever could in any degree contribute to its improvement or the ſafety of the inhabitants, ſhould meet with the moſt cordial co-operation from their Lordſhips.

COURT OF JUSTICIARY.

Trial for the Murder of Mr W. Hutchiſon.

On Monday the 3d came on the trial of *John Mitchell*, late journeyman tinſmith in Edinburgh, and *Alexander Miller*, late apprentice to Robert Scott, engraver or copperplate printer in Edinburgh, indicted at the inſtance of his Majeſty's Advocate, for the murder, or culpable homicide of the late Mr William Hutchiſon, writer in Edinburgh.—The pannels pleaded *Not Guilty*. The Jury being ſworn in, *Alexander Black*, druggiſt in Edinburgh, was the firſt witneſs called.

The Counſel for the pannels objected to Mr Black being received as a witneſs, as he had either publiſhed, or furniſhed the materials to ſome perſon who did publiſh, an account of this unfortunate event in an Edinburgh paper, which they inſiſted was an exaggerated ſtatement, tending to prejudice the public againſt their clients, by which he became a party in the cauſe. The paper alluded to, and alſo one to which it was ſaid to be an anſwer, were produced. The Court repelled the objection as to the witneſs's admiſſibility; referring the credibility of his evidence to the Jury, and allowed the pannels a proof of the facts alleged againſt Mr Black, with regard to the publication alluded to.

Mr Black was called in and examined *in initialibus* as to the above objection.—He ſwore that he recollects to have ſeen two accounts of the ſcuffle in the papers. He ſaw an account in the Herald, but does not know who drew it up; he never gave an account to any one for publication; he gave an account of it to Mr Conſtable the day after the accident happened, in Mr Hutchiſon's houſe; ten or a dozen of people called every day, for ſeveral days after the affair happened, for information concerning it. Mr Conſtable and another gentleman called one day on the witneſs, and a Mr Leyden took notes of what the witneſs ſaid; Mr Conſtable and Mr Williſon, relations of Mr Hutchiſon, wiſhed to have the whole circumſtances of the caſe, which he gave them to the beſt of his recollection; he had no idea for what purpoſe Mr Leyden took down the notes; as he aſſigned no reaſon for aſking them, but ſeemed anxious to know the real circumſtances of the caſe; that he ſaw the publication in the Herald the night it was publiſhed, or the day after, and he ſuſpected it was drawn up in conſequence of the information he had given, but ſaw no reaſon to find fault with any thing in it, and thinks it was in general a fair ſtatement; and that, in comparing it with the former ſtatement, he was agreeably ſurpriſed to ſee it, becauſe he thought it was fairer; that he was examined in the Council Chamber the morning after the affair happened.

Mr Black was afterwards examined on the merits of the cauſe.—He ſwore he was acquainted with the late Mr Hutchiſon; that he was in the houſe of John Dowie, vintner in Libberton's Wynd, in the beginning of September, in company with him, and two other perſons; that they went there a little after nine, and left it between eleven and twelve; that when they left Mr Dowie's, he and Mr Hutchiſon went down to the Abbey to the witneſs's brother's houſe, a client of Mr Hutchiſon's, in coming up the ſtreets, he and Mr Hutchiſon heard a great noiſe, and Mr Hutchiſon propoſed they ſhould go to the middle of the ſtreet to avoid it; and when they were almoſt oppoſite to the Tolbooth, they paſſed through ſeveral people, one of whom aſked the witneſs why he had ſtruck the dog; that Mr Hutchiſon was then about ten yards farther on, when the witneſs ſaw him fighting with ſomebody; immediately upon this

this the witneſs obſerved the man cloſe by him holding up a ſtick, and imagining he was going to ſtrike him, he made at him with his fiſts, and immediately ran to the aſſiſtance of Mr Hutchiſon; juſt as he had got up to him, he was attacked behind by a perſon with a ſtick, who kept him always at the ſtave's end till he cloſed with him, when they both came down together; that he at this time got poſſeſſion of the ſtick, when the men ran off; that Mr Hutchiſon and the witneſs went up ſtreets together; that when about Young's Street, ſome of the men came up after them, one of whom ſaid to the witneſs, "Give me my hat:" That the witneſs ſaid, he had only his own hat, and deſired them to go off, otherwiſe they would repent it; that immediately a volley of ſtones were thrown at them, upon which Mr Hutchiſon exclaimed, 'Sandie, run, or you will be murdered;" the witneſs had the nail ſtruck off one of his thumbs either with a ſtick or a ſtone, but he does not know who did it; that Mr Hutchiſon was always in front, and the witneſs kept them off; at laſt, he exerted all his ſtrength, and run up to the head of the Canongate, the people following them, crying out, "Murder the b——s, murder the b——s;" that one of them, who he thinks was Miller, ſtuck cloſer to them than the reſt: that, when they came to the Netherbow, the witneſs was ſtruck with a ſtone, that knocked off his hat, which one of the men ſtooping to take up, the witneſs knocked him down.——Upon this Mr Hutchiſon, who was engaged with three of them, called out, "Sandie, Sandie," and when he came to him, a ſtone ſtruck the deceaſed on the temple; that the perſon who ſtuck cloſeſt to the witneſs had a ſquint, but he does not think he threw any ſtones; that after the deceaſed got the blow, he reeled a little, and the witneſs, on taking hold of him, ſeeing blood ſtreaming from him, called out, "Murder, Murder, Guard, Guard!" when a centinel came out of the Britiſh Linen Company's office, and alarming his companions with his rattle, thoſe perſons who had followed them diſappeared; that the witneſs and the deceaſed went afterwards to the witneſs's houſe, where the witneſs, from fatigue and blows he had received, fell down on the floor; that the deceaſed expreſſed his fears that the witneſs was much hurt; that Mrs Black having applied ſome caddis to the wound on the deceaſed's temple, and bound it with ſome neckcloths he expreſſed a deſire to go home, and the witneſs having got a chairman, for fear of his again encountering the aſſailants, Mr Hutchiſon went to his own houſe. About five in the morning, the deceaſed's brother rapped at the witneſs's door, and told him Mr Hutchiſon was very ill; that the witneſs immediately got up, and, when he got to Mr Hutchiſon's, he was in convulſions; was afterwards trepanned, and died that night, or the night after, as he thinks, about eleven o'clock; thinks the wound in Mr Hutchiſon's temple was the cauſe of his death.

Andrew Shearer, journeyman tailor in Edinburgh, knows both priſoners, and remembers being in company with them, and John Stephens, on a Sunday evening, about four months ago; that they were in the houſe of one Gavin, in the Fiſhmarket Cloſe, and left it about eleven o'clock, and afterwards went down the Canongate; that Stephen had a ſtick, or ſmall cane, and by ſome accident, in ſhuffling his ſtick, he ſtruck a dog, when two gentlemen came up, and aſked who ſtruck the dog; that Alexander Miller, the pannel, anſwered, "No perſon ſtruck the dog;" that the witneſs heard the dog cry; that immediately Mr Black ſtruck Miller with his fiſts, after which the witneſs run down the Canongate, but on coming up again he fell in with them at the White Horſe Cloſe; that he heard the rattle, but it was before he had joined the pannels, Mitchell ſaid he had thrown a ſtone at one of the gentlemen, either before he was knocked down, or after it; Miller ſaid he had been ſtruck by one of the gentlemen, and his head was all bloody.

John Stephens, founder in Canongate, knows the pannels, and recollects being in company with them on a Sunday evening about four months ago, when they drank about four half mutchkins of whiſky, but were not drunk; that they afterwards went

down the Canongate, when a dog paſſing, the witneſs made a ſhuffling with his feet, and the dog run off barking; that two gentlemen came up, and aſked who had ſtruck the dog, and was anſwered, that nobody had ſtruck it; one of them ſtruck Miller with his fiſts, and the other ſtruck the witneſs with a ſtick, which he repeated ſeveral times, when the witneſs run down the Tolbooth Wynd of the Canongate, in going down which he heard a cry of Murder, which he thought was Miller's voice; that he came up again, and was chaced down a ſecond time by the gentleman, but got no ſtrokes; that he afterwards came up the wynd, when he ſaw Miller without his hat, his head cut, and his handkerchief bloody.

Captain Thomas Hay, reſiding in the Abbey, acknowledges to have addreſſed a letter to Mr Conſtable, about this buſineſs, which appeared in the Edinburgh Herald; Mr Conſtable had applied to him for what he knew, and he accordingly wrote that letter, which he acknowledges to be a fair copy. He recollects, on the 5th of laſt September, with his wife, going down the ſtreets of Canongate, between the hours of ten and twelve o'clock, that when he came down to the tolbooth, he ſaw ſeveral perſons ſtanding there; that a dog, who had followed him from the Croſs, paſſing the people at the tolbooth, ſome of them ſtruck him, and the dog run to the witneſs yelling; that one of them ſaid it was cowardly to ſtrike a dumb animal, and another ſaid, Strike my dog ſtrike myſelf; as he went down, he met two gentlemen, who gave him the wall, and took the middle of the ſtreet; he ſoon after heard a noiſe, and thinks he heard the cry Murder, but cannot be certain: That he ſaw no appearance of a diſpoſition to riot in the above perſons as he paſſed.

James Aitken, one of the City Guard, recollects being ſentry in the Canongate tolbooth, on the night of the 5th of September laſt, when near ten at night, he heard a noiſe, and looking out at the window, he ſaw a man knocked down three times, and the pannel, Miller, he was certain, was the man that knocked him down; the moon was ſhining very bright.

Angus Roſs, another of the city guard, remembers being ſentry at the Netherbow, in September laſt, on the Britiſh Linnen Company, when he ſaw ſix or ſeven men, about eleven o'clock at night, at the head of the Canongate, and heard a number of ſtones thrown, one of which ſtruck a gentleman, who came to the witneſs pouring out of blood, and begged of him, for God's ſake, to take care of him; that he ſprung his rattle, and parties coming up, they diſperſed.

John Sinclair, journeyman tin-ſmith, Edinburgh, recollects hearing of a ſcuffle in the Canongate in September laſt; that he ſaw Mitchell next day, who ſaid he was afraid he was guilty, or they were guilty, he does not recollect which; he adviſed Mitchell not to leave the town, but it conſiſts with his knowledge he went away.

Elizabeth Fiſher, couſin of the deceaſed Mr Hutchiſon, lived in the houſe with the deceaſed; ſhe does not know at what time he came home, but he rung his bell about one o'clock in the morning, called for a glaſs of water, and ſaid he was almoſt murdered; that ſhe and his brother did every thing for him they could; ſhe was called again at five o'clock, when ſhe found him in a fit; ſurgeons were ſent for, but he died next night.

Mr Andrew Wood, ſurgeon, recollects he was called to ſee Mr Hutchiſon on the 5th of September, and found him in a ſtate of ſtupor or inſenſibility; he found a wound in the forehead, which appeared to have been given by a ſtone, and his temple fractured; the trepan was uſed, but without effect—he has no doubt the wound on the temple was the cauſe of his death; had ſome bruiſes in the body, but none dangerous; that, from the appearance of the body when opened, he was of opinion, though the trepan had been immediately uſed, it would not have ſaved him.

Mr George Bell, ſurgeon in Edinburgh, who was alſo called to the deceaſed, ſwore to the ſame effect.

An exculpatory proof was adduced by the pannels, which went ſolely to prove their general good character.

After which the Solicitor General addreſſed the Jury very ably on the part of the Crown; as did Mr Archibald Bell, for Miller, and Mr Francis Jeffrey,

Jeffrey for Mitchell.—The Solicitor, in his addreſs, admitted that the evidence did not prove the crime of murder—but was ſufficient to make out the charge of culpable homicide.

Lord Juſtice Clerk ſummed up the evidence with his uſual accuracy and candour.

The Jury were incloſed about eight o'clock, and, on Tueſday forenoon, at eleven o'clock, returned a verdict, finding, by a plurality of voices, the priſoners *Guilty*, art and part, of culpable homicide. The Court then pronounced ſentence, ordaining the pannels to be impriſoned for ſix weeks, and thereafter baniſhed Scotland for five years.

*** The trial of the officers and ſerjeants of the Roſs and Cromarty Rangers, is delayed, for want of room, till next month.

SCOTS APPEAL.

The Lord Chancellor ſubmitted the propoſition to their Lordſhips, of which he had given notice, relative to the judgment of the Houſe, on the appeal, Lord Kinnaird *v.* Matthewſon, the effect of which was, to *Affirm* in *part* the deciſion of the Court below, and to *Remit* the remainder for further conſideration.—Ordered.

During the ſtormy weather this month, a very great deal of damage has been done to the ſhipping on the coaſt. Upwards of 80 veſſels were obliged to take ſhelter in the bay of Inverkiething, &c.

The herring fiſhing in the Forth has not been ſo ſucceſsful this ſeaſon as formerly; accounts from Burntiſland however ſay, that during the latter end of the month, the herrings were more plentiful, and of a better quality than at the beginning.

The weather, during the month of January, has been throughout variable and ſtormy. There has been a good deal of froſt, but little ſnow. The wind blowing moſtly from the eaſt rendered the air extremely piercing.

The Edinburgh markets have been well ſupplied with beef, mutton, poultry, &c. tho' at very high prices, perhaps dearer than ever they were for ſo long a period. Beſt beef and mutton 7d. to 9d. per lib.; veal 10d. to 1s.; a good turkey 7s.; a gooſe 5s.; a pair of hens 4s. to 6s.; eggs 1s. 6d.; freſh butter 1s. 4d.; fiſh ſcarce and dear.

The amuſements of the winter, tho' the town has been unuſually full of company, were long in commencing this ſeaſon. The *beau monde* were only relieved from the dull ſameneſs of Mr Wells' Picknickery by the opening of the theatre on the 15th, and of two ſetts of ſubſcription concerts on the 21ſt. Mr Corri has converted the Circus into a ſuite of rooms, the largeſt of which is truly elegant, and well adapted for a concert hall, being 78 feet long, 45 broad, and 32 high. Mr Urbani occupies the large aſſembly room George Street, handſomely fitted up for the purpoſe. Both ſeem neither to ſpare pains nor expence to attract an audience; but we are afraid, however well adapted an entertainment of this kind may be to the preſent poliſhed ſtate of our metropolis, yet there is not ſufficient variety of company to give encouragement to two ſets of concerts.—We think the ſtage much neglected. We are glad to recogniſe the names of Young, Rock, Grant, and Miſs Duncan, but we ſee no new one worthy of notice. Conſidering the advance on the box tickets, and the diſpoſition of the inhabitants of Edinburgh to encourage the theatre, we cannot help thinking a conſiderable degree of blame attaches to the managers for not providing a more reſpectable company of performers.

LISTS.

MARRIAGES.

Dec. 17. At Houſtoun, Mr Thomſon of Woodfootfield, to Miſs Monteith, daughter of the late Rev. John Monteith miniſter of Houſton.

29. At Dunfermline, Captain John Wardlaw, to Miſs Low, only daughter of Adam Low, Eſq. of Fordel,

At Glaſgow, William Bowring, Eſq. of the iſland of Nevis, to Miſs Margaret Hamilton, ſecond daughter of Gilbert Hamilton, Eſq. merchant, Glaſgow.

Jan. 1. John Harden of Crea, Eſq. to Miſs Jeſſey Allan, ſecond daughter of Robert Allan, Banker, Edinburgh.

3. At

3. At Edinburgh Dr Alexander Williamſon Anſtruther, to Miſs Beatrix Johnſton, daughter of Andrew Johnſton, Eſq. of Pittowie.

At Greenock, Mr James Leitch, merchant, to Miſs Helen Colquhoun, youngeſt daughter of David Colquhoun, Eſq.

8. The Rev. James Dymocke, late of the iſland of Jamaica, to Miſs Helen Home, eldeſt daughter of the deceaſed George Home, town clerk of Leith.

At Aberdeen, James Morgan, Eſq. late of Jamaica, to Miſs Agnes Duncan, daughter of the late Mr Robert Duncan, merchant in Aberdeen.

At Glaſgow, Robert Bog, Eſq. merchant in Greenock, to Miſs Andrea Campbell, daughter of the deceaſed James Goodlete Campbell, Eſq. of Auchline,

13. At Laſſwade, John Buckham, Eſq. of Buſh, to Miſs Margaret Scott, daughter of the late Capt. Robert Scott.

BIRTHS.

Dec. 27. Mrs Hay of Seggieden, a ſon.

Lately, at Bath, the Lady of Dr William Robertſon, a ſon.

Jan. 1. At Newton, Mrs Brown of Rawflatt, a daughter.

11. At Dublin, the Lady of Lieut. Col. Anſtruther a ſon. The child only lived a few hours.

13. Mrs Hay Newton of Newton, a ſon.

Mrs Elliot, Queen-ſtreet, a ſon.

23. Mrs Archibald Campbell, a ſon.

The Counteſs of Errol, a daughter.

DEATHS.

Dec. 22. At his Manſe, the Rev. John Bertram, miniſter of Muiravonſide, in the 35th year of his miniſtry in that pariſh—He diſplayed, during a long and healthful life, the moſt eſtimable principles in both his private and public conduct, and he has died poſſeſſing completely and cordially the reſpect, eſteem, and attachment of his friends and people.

22. At Dumfries, much regretted, Mr John Harley, ſurgeon.

30. Alexander Burnett, Eſq. of Kemnay, in the 86th year of his age; for many years Secretary to the Embaſſy, and for ſome time Charge des Affaires at the Court of Pruſſia.

31. At Dundee, John Henderſon of Rochehall, Eſq.

At Tulloch of Lochcarron Captain John M'Kenzie, of that place.

At Lauder, Mr Andrew Edmonſtone, Commiſſary Depute of the Commiſſariot of Lauder.

Thomas Cadell, Eſq. Alderman, and late an eminent bookſeller in London.

At Glaſgow, Mr Andrew Adie, manufacturer, much regretted by all who knew him.

Jan. 2. At Glaſgow, in the 82d year of his age, the Rev. Dr Patrick Nisbet, miniſter of Hutton and Corie.

4. At Ramſay Lodge, Edinburgh, James Scott, Eſq.

5. At Glaſgow, Mr James Carnegie, merchant.

—At Applegirth, the Rev Robert Little, miniſter of that Pariſh.

—At Cromarty Alexander M'Kenzie, M. D. in the 86th year of his age.

7. At his houſe in Glenartney, Donald M'Intyre of Blairchorry, Eſq.

—At Edinburgh, Old Bank Cloſe, Mr Robert Stewart, writer in Edinburgh.

9. At the Manſe of Duffus, in the 60th year of his age, the Rev. Mr John Reid, miniſter of that pariſh.

10. At Troquhain, near New Galloway, Captain John Stothart, much and deſervedly regretted.

14. Mr Alexander Tweedie, jun. partner in the houſe of Meſſ. James Inglis and Co. merchants, Edinburgh.

11. Mr John Stewart, late merchant in Edinburgh, much regretted by his family and friends.

17. At Dunſe, Mr Adam Watſon, writer there.

19. At a very advanced age, the Rev. John Erskine, D. D. one of the miniſters of the Old Grey Friars church, Edinburgh. During a long and uſeful life, he was univerſally eſteemed and admired as a Chriſtian, a clergyman, an orthodox preacher, a ſcholar, and a gentleman.

SEQUESTRATIONS.

Dec. 29. John Baxter & Son, Manufacturers in Dundee.

30. Benjamin Lambert & Co. merchants in Kilmarnock.

Jan. 6. Johnſton, Spiers & Co. merchants in Glaſgow.

12. William Robertſon, tenant in Thripland.

13 John Arnot, cooper Burntiſland.

15. William Tennant, merchant in Greenock.

21. Robert Stupart and Hugh Boyd, merchants in Glaſgow.

Edinburgh, Jan. 28.

Oat-meal, 1s. 1d. Barley-meal, 10d. Peaſe-meal, 10d.

Haddington. Jan. 24.

Wheat, 28s. 6d. Barley, 17s. Oats, 15s. 6d. Peaſe, 15s. Beans, 16s.

STOCKS.—*Jan. 20.*

Bank Stock 185¼	New 5 per C. 102⅛ ⅜
3 per C. Red. 70⅞ ⅜	Long Ann 20 7-16¼
3 per C. Conſ. 70 ⅛ ⅜	India Stock ——
4 per C. Conſ. 86½ ⅝ ¼	Omnium 5¼ diſc.
5 per C. Ann 99⅝ 99⅞	